

Personal
Bella Cópia

SUPERBLANCO

Joseph C. Fenton



"TRIONFO"

I have finished Equil of Alexandria in my study of Saunoy.

Theses begin (for Workers) on p-27

Prayer after 4th prophecy - 161

Commission of 1867 ff - 263 ff

Concours 268 f

Outline by Peronne 269 f

L. D. S.

The Continuation of the Chronicle
of my Fourteenth Trip to
Rome.

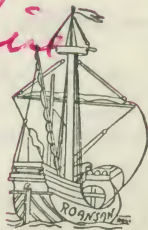
Mrs. Joseph C. Fenton

The Catholic University of
America

Washington, D.C.

Started in Rome - Palace of
the Holy Office

12/13/60



SUPERBIANCO

12/13/60 - Tuesday - The Feast of
St. Lucy. 10:12 AM. The Room
off Inquisition Alley.

Last night I had a very good
sleep. I awoke at the usual time,
said Mass, and had my breakfast.
Then I walked up here to the Holy
Office. I met Alfredo in the
anteroom and Father Keelney
came right away. We had a good
talk for a few minutes, and now
I am ready to go on the themes.

Of course I am sure that there
will be some roadblocks placed
in the way, but, at the moment
my themes seem to be the ones which
will form the basis for discussion
at the next meeting of the subcommittee.
If they are, then this trip and all I
have been through will have been
definitely worth while. I could
conceive of no greater honor for a

②

theologian of the twentieth century.
The most important dogmatic section
of the only ecumenical council in the
twentieth century will have begun
with, and consequently have been
based upon, my theses. Most of
them have been written here, in this
room, on the ground floor of the
Palace of the Holy Office, in the
room of the library facing the
Vicolo dell' Inquisizione.

Before going on any further, I
must set down the following, which
were communicated to me 11/28/54
by Laddies in Phrygia, under the
SHO

Proposizioni Dottrinali
Erronee

2) The Catholic confessional
State, professing itself as such,
is not an ideal to which

(3)

organized political society
is universally obliged.

b) Full religious liberty can
be considered as a valid
political ideal in a truly
democratic State.

c) The State organized on
a genuinely democratic basis
must be considered to have
done its duty when it has
guaranteed the freedom of
the Church by a general
guarantee of liberty of
religion.

d) It is true that Leo XIII has
said: "... civitates... debent eum
in colendo numine morem
usurpare quo coli se Deus
ipse demonstravit velle" (Enc.

- ④ Immortale Dei). Words such as these can be understood as referring to the State considered as organized on a basis other than that of the perfectly democratic State.

A good part of my job here will be to see that this condemnation, in one way or another, gets into the work of the commission.

12/13/60 - 1:15 PM - The Room off Inquisition Alley.

Thank God I have this material pretty well organized right now. I have just finished the twenty-third thesis. I think that I can make a better arrangement of the next section. Part of what Mystics Copponis has as the teacher on the Church as the "Body" of Christ will fit into the schema better.

in another place. As I see it now the arrangement of the MC is quite unfortunate. Knowing the unspeakable Trump I can see why. (5)

12/13/60 - 3:43 P.M. Room 607
Pensionate Romano.

On my way out today I saw the boss's car ready to take off. Alfredo and Agostone were with it. Agostone nearly threw a fit trying to get me to leave before I saw the boss.

I met the boss and he was kind to me. He seems particularly concerned with our subcommission, and he told me that he intends to attend the next session himself. I must hurry up and finish those theses. I made a very good start this morning.

The boss insisted that I ride with them to the Pensionate. I managed to get Alfredo to drop me off

⑥ at the corner by the newsstand. Incidentally a whole week has gone by since I was so excited about the issue of Time. A new one will be out late this afternoon. I could not be less interested. I shall try to see the one for next week. It will have the letter commenting on the Murray story. Some of those may be interesting.

I came back here and found a card from John + Rita. Yesterday I had cards from Mae + Rosemary. I must answer them as soon as I can, but the others definitely come first.

De Bonis brought me my money today. He has been most kind throughout.

Bob Lamb has been toying with the idea of going to the Holy Land for

Christmas. Of course a trip like ⑦
that would be pleasant, but I am
pretty well reconciled to the fact that
I had better stay here and work on
the matter for the subcommission.

It is now after four, and so I
had better betake myself to the Holy
Office again.

As I see it now, the boss wants
us to do something about the entire
schema on the Church. At our last
meeting it seemed to be agreed that
we would settle for having something
on the first four points.

Seclerus this morning claimed
that this sort of thing goes according
to the way the Pope feels. Apparently
the Pope must have put some pressure
on the commission itself.

The stalling has been due mostly
to Tromp. They ran those Latean
lectures right after the original

⑧ meetings of the full commission, and the group has never quite pulled out of the stall. Trump had absolutely no business signing up for that silly lecture of his. And Polanti should have known better than to ask him.

12/13/60 - 4:45 PM - The Room off Inquisition Alley.

I just walked up here. It is cold and getting dark. Of course we are within a few days of the shortest day of the year. Eserts let me in.

12/13/60 - 10:40 PM - Room 607 Pensionat Roman.

Eserts says that he will have a typewriter for me. I shall not be able to use one for a couple of days. This mesh work has given me a lot of pleasure. There is some motive for working now. And I have profited from the comparatively quiet seven weeks.

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I returned at about 7:30 and found an invitation for the affair next Thursday. I may have to go. I hope I shall be able to work on the others. Yet Boris has always been very kind.

There was also an invitation from Pete. He wants me at his second Mass on the 20th. He is a nice kid. I shall have to go. The second Mass is at 8:15 at the Chapel of the Mater Admirabilis at the Convent of the Trinità dei Monti. I must accept at once.

Supper was very pleasant. The young priest who sits opposite me is back at table. He was sick for a few days.

Bob and I took a little walk. Then we come up here and looked at the CIAT schedule for Christmas, a trip around Sicily. All the buses start at 8 in the morning. I rather

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imagine that one of those trips would be a little beyond my strength.

I must do a couple of these and then go to bed.

Pete's name is Zavadowski. I must not forget it.

12/14/60 - Wednesday - 11:10 AM.
The Room off Inquisition Alley

This morning I arose at the usual time, said Mass, and had breakfast. Then I walked to the Holy Office building. Before leaving the Persepolis I found a Christmas card from Pa, a letter from John Wright, and another letter letter from Pete Zavadowski. I must be sure to answer Pete this afternoon.

Before getting at the theses I sent off letters to 1) Pa, 2) Little Billy, 3) Johnny Wright.

4) Mae } and 5) Walt.

(11)

Now I must get back to business.
12/14/60 - 12:45 PM. The Same Room.

Eserts has moved in a table and a typewriter for me. I hope to be able to get at it tomorrow, at least in the evening. He is very kind.

He also warned me that my old friend Joe De Luca is being allowed to use this room. He told me that De Luca is a "furb." I know that already. And he hinted that I should talk with him as little as possible. Of course De Luca is not in the Holy Office and is not on the Commission.

This may prove interesting.
12/14/60 - 5:22 PM - Room 607
Pensionate Romano

On the way out I mailed my letters. I met Father Wentrich at the door downstairs, and met

(12) upstairs the Belgian whose name sounds like Friedland. He is the man who was at dinner with Ottaviano a few weeks ago. He introduced me to his wife. I walked back with my friend from Benevento.

The dinner was quite pleasant. Afterwards I went up for a nap. I slept longer than usual. I guess I was quite tired. Now I shall go back to the theses. I hope they are not too bad.

→ 12/14/60 - 10:55 PM - Room 607
Penzance Romano.

Just a couple of minutes ago I finished the Latin version of the theses. I am not at all satisfied with this. With the help of God I shall spend as much time as I can in the days before I return to Washington polishing up another English

version. I shall try to make this new set of theses considerably more complete than the old. I shall be guided by Billot above all. I should have a set of theses that would make a rather neat little book for the USA.

Also I would like to continue my study of Launoy's letters to Satinears.

I have done over 40 pages of this Satinization in just two days. I hope the job is not too sloppy. I hate to compose in any language other than Latin, even though, with a pen in my hand, I am somewhat glib at Latin.

Supper tonight was pleasant as usual. Afterwards Bob told me that their Father Kennedy had been put on as a regular member of the Congregation of Rites. He was once here as a member of the liturgical com-

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mission for the Council.

We are going together to the affair at the Centroconum tomorrow. I hope it is not too much of a waste of time.

I shudder to think of the reception my theses will meet at the first session, or rather, the next session, of the subcommission. Well, there is nothing like learning.

12/15/60 - Thursday, 3:40 PM - The Sala di Scrittura on the 6th floor of the Pensamto. I am in this room because my portable typewriter is on my desk.

I arose this morning at the usual time, said Mass, and had breakfast. It was a miserable day outside, so I decided not to go to the Holy Office. Instead I took out

my portable typewriter and started to type the theses. It was a good idea, and I know that I did a good many more than I would have done on the Swedish machine in the office at the Holy Office building. Then, of course, there was always the chance that I might have been interrupted by poor old Joe De Sues.

As it is, I have finished five foolscap pages, and I have 34 theses in print. This is a little less than half what I am supposed to hand in to Suzanne by tomorrow. With the help of God I shall do some more when I return from the Academy session this evening, and I should be able to get most of the rest out of the way before noon tomorrow.

I realize that they are too long.

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but they will be cut by my
loving colleagues.

This morning I received letters
from 1) Balie, 2) The Congours,
3) The Kerleys, 4) Mr. & Mrs.
Albert Bobich, of Cheverly, 5)
The Cheverly Sisters, 6) Nick
Kurgay.

I must get at the theses now.
I may be able to finish another
before Bob Sambo comes up. We
are going together to the affair
at the Antonianum.

Phil Brown must have
put my address in the parish
bulletin last Sunday.

> 12/15/60 - 10:15 PM - Room 607 -
Pensive Romans.

This has been one of the most
interesting evenings I have ever spent.
After making the previous entry I
returned to the room and typed a

but more. Then Bob Sant came up and we went down to look for a taxi. We found one very quickly, and he took us for a trip around Rome, for which he received no tip at all. We arrived at the Antonium about 4:30, and we left our coats and my umbrella in the visitors room. Then we walked around for a while.

Balin was in despair. At 4:45 the hall was empty. At about five Bob and I went back to the visitors' room where we found about a dozen cardinals and the usual number of lesser fry. I met Cheel, Marrells, and finally the boss. He was wonderful. I told him I would bring him the theses on Saturday morning. This will give me plenty of time. Then I told Eognebet that he would have them Monday. So, in that line, my troubles are over for the moment.

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at least. I hope these Theres will do some good.

I also saw Cacchetti, Romeo, Porente, and Mike Browne, as well as Hentrich and Escobillo. The unspeakable Tromp was there, but I did not run into him.

Romeo was telling about some prayer either by or connected with Teilhard. It was a blasphemy,

"O God, I adore you if you exist, but if you exist, you are only the better part of myself." He was getting after a round-faced Dominican who turned out to be the first companion to the head Dominican in the Holy Office.

At about 5:20 the affair began, and by that time the hall was pretty well filled. There was an opening speech by Bolin, a long and very brilliant talk by Porente, and some

closing words by the boss. All were great. I have been to a lot of these affairs, but I shall never forget that one. It was by all means the most successful I have ever seen, and the old timers were saying as we were leaving that it was the best they had ever seen.

Parente defended his theory that Mary is Co-Redemptrix or Mediatrix by instrumental causality. He came around to my conclusion that her activity is prayer. Still he did not take the extra step taken in my paper. He did not show how this prayer itself is an act of religion. Still he was very good.

Ottaviani had two pieces of advice for the theologians. One was for the field of speculative theology. He warned the boys to follow the magisterium, but not guesses about what Popes may have thought. He pointed to the tendency on the part of some to pretend

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that Pius XII had believed and had favoured the belief that the Blessed Virgin did not die.

The second point was practical. He wanted the teaching to make their teaching pastoral. He showed that theology is not a thing apart from Catholic life and devotion.

With regard to the first point the boss pointed to the fact that he knew something about the situation, and that he had been for ten years chairman of the commission for the investigation of the definiteness of the Assumption. And he said that much of the gossip was false.

Both of these points were of great importance. Both are truths I have tried to stress in my classes at CU and in my writings.

After the affair was over I went back for my hat, coat, and

umbrellas. Then I met a lot more of the boys. Picolanti, who is one of the finest men over here, wanted to take Bob and me home in his car. He is sending a copy of his work on the Communion of Saints over here as a gift.

Balie was like a child. He was delighted, as he had every right to be. I shall never forget this day.

Then we came back by taxi. The lad gave us another trip around Rome. Again he received no tip. This is getting monotonous.

Supper was very pleasant. I walked for a while inside with some of the Italian boys. Then I came up here and finished the sixth page of my thesis. Now to finish the office and to go to bed.

Inidentally, there was no mail for me tonight. I may do better in the morning.

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12/16/30 - Friday - 9:12 PM

The Sala di Sculture on the 6th floor of the Palazzo Romano.

I have accomplished relatively little today. I felt fine when I awoke, and, while I was saying Mass, I felt very tired indeed. The tired and weak feeling lasted through breakfast. Consequently, instead of going ahead with the typing of the letters, I went back to bed after breakfast. I needed the rest.

This noon I received two letters. One was from another group of the Bobich family in Cheney. The second was from Maurice Sheehy. It was quite interesting. He said that he had thought of writing to Tine about the Murray article, to tell them about the famous "Epil auctoritas Eminentissima"

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Cardinalis" incident. He thinks that the fair Clare was paying a debt. He imagines that Murray's neck is farther into the noose.

I disagree with him on this point. Murray is the man who has gotten away with an open insult to the Holy Office and its Cardinal. And he has profited from it.

This afternoon Jim O'Neill called, among other things to tell me that Butler has been made a Cardinal. I am not in the least interested. This will be great news for Tim Champoux. Of course the appointment comes a little late & is of much use to Timmie.

Supper tonight was quite pleasant as usual. I must get back and do a little with the others before I retire. I feel much better than

(24) I did this morning. And I have finished a page and a half of the Latin theses.

This morning Piccolanti sent me an inscribed copy of his great work on the Communion of Saints. I read the pertinent parts and revised the wording of some of my theses. It was wonderful of him to give me the book, which costs about six dollars. And it was lucky that I had not finished the matter on the Communion of Saint before I received it.

I hope I can put in a full day's work tomorrow.

→ 12/17/60 - Saturday - 4:30 P.M.
Room 607 - Pensionate Romano.

This morning I arose a little early, said Mass, and had breakfast. I was at the typewriter by 9:30 this morning.

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The Italian printer are on strike at the moment, but I found a copy of the Rome American. The big news this morning is the terrible airplane accident yesterday in New York. According to the paper 132 people were killed. I remembered them in my Mass.

I finished the typing of my thesis shortly after noon. I walked to the Holy Office and gave them to the boys. On the way in to see him I met Heston and Fitzgerald, the Paraclete man. I was delighted to meet them both. Fitzgerald is an old saint. He told me that they (presumably the Vatican) have given him a Villa near Montopoli. That is one of the cities that used to belong to Farfo. The coat of arms of Montopoli is to be found in the corridor outside the Abbot's room and in the dining room also.

Temple offered to have me driven

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back to the Pensionate, but I preferred to walk. I had a very pleasant dinner here, and took the customary siesta.

It has been raining hard all afternoon. The water is coming in under the doors. And, of course, the heat is no good. This is some room.

This morning I received Christmas cards from Walt and from his sister Peg. The one from Walt was not in my box until after noon, when I was on my way to the Holy Office. The Sister said she could not read the writing. Frankly I am sick of this pettiness.

Now that the letters are handled in I am at something of a loose end as far as the work of the commission is concerned. I might get out of town for a few days, but

at the moment I would prefer to stay here. I must buy a new suit for the trip back. And I must start in on a new set of theses for the class at the University in Washington. As a matter of fact I think I shall start those theses this afternoon.

Certainly there was never an afternoon when I felt less like working.

I would like to get to Pete Zawadowski's ordination tomorrow.

12/17/60 - 5:25 PM. Room 607 -

From here in I am going to write in red only material that has to do with the complete set of theses for Washington.

As far as I can tell at the moment, these theses should be fairly complete. They should give an adequate outline of all that divine revelation tells us about the Church.

12/17/60 - 10 PM - Room 607

I had a very pleasant supper.

Just before I started eating I was called to the telephone. It was the Cardinal. He wants me over at his place at 1:15 tomorrow for dinner. This will be about the eighth time I have eaten with the boys. He is very good. If he is in the mood I shall feel him out about going home after the second meeting of the full commission.

Bob Lamb and I are going to Pete Zavadowsky's ordination tomorrow morning. We are going to meet in the hall downstairs at 7:15, with the help of God. We should be able to say Mass over there. Marshall should be able to get us a couple of altars.

I must make it clear tomorrow to the boys that there are only represent points to be included in

The completed Schema de Ecclesia. They obviously are not meant to be included in their present form. And they certainly do not carry with them the adequate background and demonstration that would be called for in the completed document.

I feel much better tonight now that I have handed those theses in to the boss. They bothered me during the past week. I'll bet my blood pressure is away down. —

Continuing — The theses should be complete, that is, give an adequate outline of the actual Catholic doctrine on the Church, with the requisite theological explanation and demonstration.

They should embody the two qualities the boss spoke of in his talk at the Academia last Thursday. They should really follow the magisterium, and not go into any

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conjectures on what a Pope or Council might have meant.

(3)

Again they must be pastoral. They must have a reference to Catholic life and devotion.

(4)

This involves the question of figurative language. There must be clearly stated. They must take cognizance of the Church as

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God actually dwells in it, and as God actually made it.

(6)

Again we must take cognizance of how it looks. We will not gloss over the fact that very frequently it makes a very bad appearance.

> 12/18/60 - Sunday - 6:23 PM.

Room 607 - Persimile Romano.

This has been quite a day.

The alarm went off this morning at 6:45. I arose immediately, dressed, and was down in the hall at 7:15. I had to go up again after Lamb. He was

ready in a minute, and we went down and found a taxi at the corner.

The seminarian at the door showed us finally to a parlor where I changed. Then we went up to the chapel. There were fifty five seminarians being ordained. The ceremony was frightfully slow. I saw Charlie Mulholland and John Marshall, and many others after the Mass. I said Mass there. Mr. Seough was there and was very friendly. I gave Pete a copy of my book. I am very glad I went.

Afterwards Pete got Luigi Felici the papal photographer to take us back to the house. Luigi tried his best to get us to take a taxi, but we stuck with him like leeches. Only here in Rome could such crudity be funny, but funny it was.

I simply went to my room and freshened up, and then walked

to the Holy Office for the boss's party. He had a mighty crowd this time. At table were the boss and his sister, Cardinal Paul Maulla, Di Meglio, ~~the~~ Nasalli-Procca, a Portuguese viscount and his wife, an Italian and his wife, and an American couple named Smith, and of course myself. The boss was very anxious that I should sit near the Smiths. He is over here for a year or so selling Palm cosmetics. The Portuguese couple were a scream. The woman was telling how she had servants in her house who had been with her family for fine generations. And the poor American woman was trying to put on the dog in the same way.

Before I left I broached the idea of going home to the boss. I received the shock of my life. He is all in favor of it, after the

next meeting, which is, apparently, to be postponed. He speaks of "the middle of February," and insists that I be back for the third meeting in July. Well, it is nice to be considered valuable.

On the way home I walked part of the way with Marella. He was, as usual, interesting and amusing. Then I came back here and took a rest. I needed one.

12/18/60 - 10:25 PM - A very pleasant supper and + bed

= 12/19/60 - Monday 10:40 AM -
= The Room off Inquisition Alley.

I have not been here since last Wednesday. In the meantime I have finished the typing of the Latin thesis which are supposed to bring out points to be considered by the subcommittee for the formation of its scheme on the Church.

I had a good sleep last night, and arose at the usual time. I said Mass, took breakfast, and walked

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up here. On the way I stopped in at the Inet travel agency to see about sailings in February. The crowd there went on working after they had looked up to see who had come in the door. I walked up to the fellow who seemed to be the boss, and he continued to fumble with some papers in front of him on the counter. So I walked out. I do not think these people mean to be discourteous. It is simply that they are so ignorant.

Then I went to the Consul office and found that there are two sailings a week after the departure of the Colombo on Feb. 9. I should be able to get one of these. Of course I do not know exactly when our second meeting is to be held.

When I arrived at the Holy Office I found that Seclercq was

out. Giovanni took me right through the Holy Office itself to the elevator and down to this room. So here I am. I shall try to get off a couple of Christmas letters.

This morning the fellows who were ordained yesterday at the American College are having an audience. I wish my boys at Washington could have the same privilege.

— This morning I have sent off letters to 1) Pa, 2) Johnny Wright, 3) Dr. Corneau, 4) Sister Thomasine, 5) Katherine Shea, 6) Cy Moore, 7) Bill Mc Donald, 8) Maurine Shuey, 9) Joe Sullivan, 10) Tom Mortis and 11) Ed Fonfara.

It was quite a job. Yet there were letters I really had to write.
 > 12/19/60 - 10:25 PM - Room 607

I had a pleasant walk back. Marcello passed me on his super-

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Mercedes - Benz and waved his head off.

I found letters and cards from
1) Pa, 2) Bill, 3) Kathy, 4) Joe
Graham, 5) Phil Brown, 6) Stanley
Hodziejewicz, 7) the Fonfars,
8) John M. Claffert [a card and a
letter], 9) John Vergot, 10)
Mrs. Ytter, 11) the Kellys from
Kent Village, 12) Wild Bill
O'Connor, 13) Paul Bowler, 14) Tom ^{Gulfer}

After supper I wrote air mail
letters to 1) Stanley Hodziejewicz,
2) Phil Brown, 3) Tom & Lil Fonfars,
4) Ray O'Brien, 5) Walter Hodecks
(Rosemary & her husband) 6) Jim
Berley, 7) Little May, 8) John
& Rita, and 9) Jim & Peg Joyce.

Tonight I received a card from
N. O'Boyle. I must answer the old
boy. Incidentals all the priests
who have written are giving the

dope on Philadelphia.

I find I am a little ahead of the game. I wrote 20 cards and received 15. Such is life the week before Christmas. I am liking this for the first time. I do not like to send cards. I like to send letters.

>> 12/20/60 - Tuesday - 4:55 PM -

Room 607 - Pensionato Romans.

Last night I slept very little. I arose at ten to seven, said Mass, and took a cab (after a fairly long wait) for the Trinita dei Monti. There I attended Father Peter Zavalowsky's first Mass. I shall never forget it. I am very glad I went.

He said the Mass in the Mater Admirabilis chapel of the convent there. The nuns who run the place are the Madams of the Sacred Heart. We had breakfast in the convent afterwards. This was one of the best times I have had in Rome.

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On the way back I bought a portamoneta (a coin purse) for 950 lire. It will be a big help. I took the 75 lire, only to find that it goes the wrong way entirely. It goes to the Garibaldi bridge. I walked from there home, stopping only to buy and eat half a dozen chestnuts.

When I arrived at the house, at noon, I found letters or Christmas cards from 1) Tom Kerley, 2) Mr. & Mrs. T. L. Borden, 3) the Serebri's, 4) the McKeoughs.

I was very tired. I went to bed and slept for an hour. Then I had dinner and went back to bed and slept over two hours. Now I shall get back to the business at hand, which happens to be that of answering Christmas cards.

As usual, it is raining here this afternoon.

Should the rain stop for a while,
I must run out and pick up the new
Time. This one will have the comments
on the Munny story (as Sheehy writes,
"the article about and by Munny"). Some
of those comments may be interesting.
12/20/60 - 11:16 P.M. - Room 607

I did not write any letters,
except the one to Joe Sorham. I
went to Holy Office & mail the ten of
them I had written. On the way
I bought a copy of Time, which, as
I should have known, had nothing
on the Munny story at all. It rained
on the way back, and the beggars were
more numerous than ever.

Supper was pleasant. I had a short
walk inside with Lamb, came up
here and finished Time. Now I am
ready to go to bed.

Tonight a bood. listen the
members of the various preparatory

(40)

commissions for the council come in. As usual Trump muffed it. He does not have me down as a CU professor. The fellow is on ass.

⇒ 12/21/60 - Wednesday - Noon
The Room off Inquisition Alley.

I forgot to note that last night, as I was on my way to the Holy Office, I saw television search-lights turned on the dome of St. Peters and on the Pope's rooms.

The light was greenish-white, and very powerful. The clouds were very low. As a matter of fact it started to rain very heavily a few minutes later.

As a result of these two factors I saw the ball and the cross on the top of the dome shadowed in the night clouds. The effect was startling in its beauty. I shall never forget what I saw that time.

Very few people noticed it. Some waiters from the Caffè S. Pietro were out looking at it, and they ran in and called the others out. Unless people were far enough back, that is, somewhere down the Via Condottiziana, they could not possibly have seen it.

I had a wonderful sleep last night, and, thank God, I feel very well today. I arose a little later than usual, said Mass, and had my breakfast. It was raining very hard at that time (about 9:30) so I stayed on at the Pensionato and said my office for the day. When the office was finished, the rain was over. So I started out for the Holy Office.

Here I met Alfredo, and then I saw Sagheb and Seelberg walking from Tromp's office towards the main entrance of the Congregation.

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They bailed me, and Esagnebet thanked me for my work, which had just been handed to him. Considering that this is Wednesday, and that I handed it in to the Cardinal last Saturday, this is very good time indeed.

I asked Esagnebet if there was anything else he wanted me to do at the moment. Apparently there is nothing to do until the next meeting.

Esagnebet told me that the next meeting of the subcommittee is to be here at the Holy Office at 5 PM on Thursday, January 5, 1961. This is great. We are getting somewhere. And, incidentally, it gives me a little time for a vacation if I want one. At the moment I do not.

Seclercy let me in to the room off Inquisition Alley, and we had a

good talk, from my point of view anyway. He told me that he has been fighting the change of time for the next meeting, but that both the boss and the unspeakable Tramps want it the week of Feb. 12 instead of that of Jan. 22. It is to begin on Tuesday and run for three or four days. This would still give me time to catch the Vulcania on the 19th.

With past experience in mind, however, I shall not make any move to buy my ticket on the Vulcania until the invitations are actually out for the Feb 14 meeting. I have seen that second full meeting moved from December to January, to February 14. There is always a chance that it may be moved again.

Still it is a comfort to know that I may be able to get a ride on the Vulcania on the 19th. Perhaps

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the Leonardo da Vinci on the 20th would be a better bet, but we shall see. I shall take the Vulcania if I possibly can. After all, I come over on the thing in the fall of 1930.

Then Seclery brought me four papers, in addition to the one he gave me sep in the cloister. The first one was a statement by Colombo for our subcommission. It is entitled "La funzione dell'episcopato nella Chiesa e le sue relazioni con il primato pontificio." Seclery gave me that one up in the cloister.

The ones in Latin are

1) Votum P. Congar de Sacerdotio (synthesis). This one is for our subcommission.

2) Constitutio de Res. II^o (P. Xiberta). This and the two

following are for the subcommittee
de deposito fidei.

3) Constitutio de Veritate II^o (P.
Giappi).

4) Constitutio de evolutione
cosmica (P. Dhonis) (compositio
prima et provisoria).

Now, exactly eight weeks after
the first meeting of the full
theological commission, the thing
is beginning to take some form.

I must work now and see if there
might be some way in which I
can reduce my 79 theses to some
kind of form at least resembling
that of a constitution.

Reclercq also showed me today
the newest volume of the vote of
the bishops. This one is from Africa.
He explained that they seem to
be leaving America for the desert.
Or maybe it is the old "soup &

(46) nuts" arrangement. I would like to see what some of the idea merchants in the U S A put down in their vote.

The meeting of the subcommission is two weeks from tomorrow. I must be ready for the inevitable opposition from the unspeakable Trump.

Here is a queer one from, of all places, Patanga. Cornelis, the Vicar Apostolic, wants a definition to the effect that it is not only morally evil, but also invalid, to attempt to consecrate one of the matters of the Eucharistic sacrifice without intending to consecrate the other. There must be Satanism rampant down there.

The man from Passmyo wants a continuation of the work of the First Vatican Council, and a declaration on the interrelation of

to Church and State.

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The Bishop of the region of Constantine & Hippo in Algeria wants a statement on the way the individual residential bishops share in the Pope's care for all the churches, not only when they are gathered with him in an ecumenical council, but also when they are exercising their powers in their own dioceses. And he quotes Pius XII in the encyclical Fidei Donum.

→ And there is a Patrick Callen in this one. He is Pro-Prefect of Eldoret in Kenya. He is the only one I have found who mentions the danger of Mohammedanism. And he wants an organization of the effort to educate Africans ~~at~~ in non African Catholic colleges. Furthermore he wants a definition of the effect that Mary is the Mediatrix of all

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graces. Our Patriarch is quite a boy.
On the other hand Perelli,
the Apostolic Delegate for British
East & West Africa seems to be a
cynical old (or young) fellow.
He does not want any new dogmatic
definitions "Satis habemus."

And he wants the local Anglican
"Bishop" (the quotation marks are
his) invited + the Cardinal at
least as an observer.

Joe McGeough wants two
things, both characteristic of one
of the Spelly alumni

1) "Sitne possibile et opportunum
ut studeatur quomodo Ecclesie,
sine communicatione in divinis,
permittere etiamque invitare possit
aliquos catholicis facultatem
habentes, ut ad hos dissidentes
[ex ecclesiis Orientalibus dissidentes]
appropinquent ad disceptandas

res communes et cum his in operibus
caritatis christianae et auxilii sociali,
plus quam praeteritis temporibus, cooperent
ita ut de illis periculum supra
dictum [ex associatione cum protes-
tantibus in World Council of Churches]
removeatur atque simul status
rerum pro sperabilis Ecclesiae
Catholicae conciliationis propitius
creetur.

2) Rogatur si a Pont. Comm.
Antepiae, sine principis fund-
amentalibus Juris Publici Eccles-
iastici compromissionibus, credatur
opportunitatem vel non ut introducat
in Agenda, quaestio melioris vel
amplioris definitionis ambitus
doctrinae tolerantiae de rationibus
cum Statibus modernis quoniam
leges "constitutionales" separationem
inter Statum et Ecclesiam imponunt.
This latter statement, or rather

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question, does not seem to make sense, but I have copied it exactly as it is on p 11 of part V.

→ 12/22/60 - Thursday - 11:05 AM
The Room off Inquisition Alley.

Yesterday I went home after writing the previous entry. I had a good dinner and took a little rest. Then I came up here to work, but I found that Monday and Wednesday evenings there is some kind of a marriage court using these rooms.

As a result I went back. On the way I stopped in at the St. Paul Bookshop to buy "Le Coniule et les Coniules," which should be most valuable for my work here and for my lectures back at CU in April.

Bob Lombard and I went out for supper last night. Before I left, incidentally, I found a Christmas card from Chris Weldon.

We took the 64 bus down to the Piazza Venetia. On the bus we met a very pleasant TWA captain who is flying today to New York.

We walked over to the Buco where we had a very fine supper. Then we took the 64 bus back. I read my new book a bit before retiring.

I did not sleep well at all last night. I did not take the sleeping capsule, and, as usual, when I thought about taking it, the night was too far gone.

I awoke late, said Mass, and did not take breakfast. I finished my office in the little parlor off the entrance hall. Again this morning the little sister stuck her head in to see what I was doing.

The elevator is being fixed again so we are using the space

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one. I hope they repair the thing properly this time. Of course the reason why it is always out of order is that the priests here ruin it by keeping their fingers on the call button. If they knew how to take care of machinery, that thing would run indefinitely.

I come up here and Secretary let me in to the room. So here I am, ready to do something for the Council.

=> 12/23/60 - Friday - 11:10 AM
The Room off Inquisition Alley.

The willingness "to do something for the Council" which I mentioned in the last paragraph of the previous entry turned out to be a morning dedicated to the reading of the French book on the Council. It was a very profitable morning. I learned a great deal that

will help me for the April lecture at C.U. Among other things I learned that I had some very good ideas in those articles on the council book in 1958-59 in AER. With that material, and with what can be salvaged out of the French material, I should be able to give an extraordinarily good lecture.

I walked back and had a very pleasant dinner. Then I went upstairs for a nap. I slept more than four hours. I was exhausted and did not realize it.

At about 5:45 I went back to work on the French book. I had a good supper. To my delight the elevator was fixed, so there was not the bother of fooling with the old machine. After supper I went upstairs, did some more reading, and then went to bed. I slept for

(54) nine hours straight.

In the morning I felt very well indeed. I celebrated by making a new hole in the belt. I must have lost several pounds since coming over here.

I said Mass, had breakfast, and went back to my room. They started out for the Holy Office. On the way, very fortunately, I thought I would drop in at the Congregation of Seminaries and Universities & wish the boys the joys and blessings of the season. It was well that I did.

I saw the Cardinal, and Staffa, and wished them a Merry Christmas. Then I saw Cechetti. Pinner has gone back to Calabria for Christmas. The boys say he is not very well.

The meeting with the Under-

Secretary was most informative. He showed me the English translation of the letter on St. Vincent de Paul, the one on priestly vocations. Then he showed me the galley, as yet incomplete, of a letter being sent to the ordinaries about scripture studies in the seminary. In several places there were ~~places~~^{spaces} where words had been omitted. The words, in at least one of the spaces, were "scriptural modernism." It seems that they are going to take some gentle steps towards cleaning up that mess.

Before I left his office the old boy took me over to the window and spoke most confidentially. He said that I should get some Mass stipends and give them to the Cardinal and the Secretary for the regional seminary of Italy. He spoke of

The work that Bondas had done, and said that if I were to do something of the kind I would go way up. And he was a bit pathetic about it. He said that this was politicking, not for any earthly cause, but for Our Lord. I suppose that it is.

The slender Secretary is a most sympathetic figure. He, like Romeo several weeks ago, implied that I was a bit out of favor with the head men in their (or our) organization because I had not come through with the old maxims. I sympathize with Cicchetti. He has a tough job to perform. But I shall certainly not play ball in that way. To my mind this comes dangerously close to sermonizing. And that is something I am not going to countenance.

Then I came here to the Holy Office. I met the Magister on the way in, and he gave me a letter he was taking to me anyway. It announces the next meeting of the full commission for Feb. 13-17. This will give me plenty of time to catch the Vulcania on Feb. 19. At last that waiting is over.

In the ante-room I met Belleg. He told me that he is bringing the unspeakable Tromp & some Villa for Christmas. It will be good to have the old slob out of here for a few days.

I met Parente, and saw the Cardinal for a few minutes. He asked me if I was a prelate or a proto-notary and told me that when this work was over there would be something good for me. They are all anxious to promote me this

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morning. And I am quite content
to be as I am.

Then I came down here. By
the way, the Cardinal threatens to
telephone me to spend Christmas
with him and his sister. That would
not be too bad. Yet it put me in
a position of having to wait in the
good old Pensinnat for a call from
the old boy. This probably means
that I shall celebrate Christmas
with some soggy meal. However,
it is all in a good cause.

This morning, before I started
out, I had a letter from Jack King
in Washington. He seems quite
pleased with his reply to Mr. Kenzie.
And the editor of the H & P seems to
be quite a decent fellow. He has
things lined up for some jobs
to answer Mr. Kenzie if the latter
should try to come back at Jack.

I would like to be in Washington to try to get AER in on that contract - very. But I am having a good time here - let's face it. I have really enjoyed this morning. And I have learned a great deal.

Eserts has been in here a couple of times. He seems to be a very pleasant fellow.

12:05 P.M. The same day and the same place.

I am trying to work over the theses for Washington. Now, with the February meeting of the full commission already officially announced and with the first (or rather the next) meeting of the subcommission on the Church set for the week after next, I should confine myself more to the section covered in the theses I handed in to Esagnebet (through the Cardinal) last week.

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— Aside — It looks as if it would rain here again. This morning it was so pleasant that I did not bring my umbrella. That was a bad mistake. It seems to rain every four or five hours here this month. —

In the last entry I brought out (pp 29 f.) the qualities that our theses (and our constitution) on the Church should have. These are briefly. The theses should be

- 1) Adequate & accurate
- 2) Theological [see p 62 f.]
- 3) Based on actual magisterium
- 4) Based on life of devotion (Practical)
- 5) Avoid figurative language
- 6) Take cognizance of Church as it exists
- 7) Take cognizance of bad appearance of Church. — [for 8 see 61 f.]

— Now to go on. I think that I had better write a relatio for my 79 theses. I shall write one in English.

Then, if the effort should seem worth while, I may turn the thing into Latin and be ready to give off at the next meeting. Undoubtedly the unspeakable Tromp will do something to try to upset the applicant, but I think that, with God's help, I can handle him without too much difficulty.

Obviously there are two things to be done in this case. 1) The theses should be set down in some sort of constitutional form. 2) There should be some sort of explanation as to why these particular theses were chosen and are acceptable.

The second writing should come first in the order of my labors for the council. I must continue the list of characteristics.

3) The theses should take cognizance of the actual errors now being taught to Catholics on the subject of the Church.

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9) Geared to missionary work of Church. They should not be such as to cause pain to men of good will who are non-members of the Church.

10) They should be such as to make men of good will see that the Catholic Church is the one kingdom of God on earth.

11) They should be couched in such a way as to bring out the fact that they are objectively true, and not merely statements of our point of view.

12) They should insist upon the fact that this always has been the teaching of the Church — This should be with nn. 2 & 4.

Now for n. 2 — that the theses should be theological, not only in content, but in tone and spirit, or, to put it better, in language —

This means that they should bring out the teachings of the magisterium, and should show how that teaching is set forth in scripture and in tradition. Hence all three of these factors should show up in the language of the theses or the constitutions.

Obviously the essence should be considered before the qualities, the "quid est" before the "quale est." Consequently I would venture to list the 12 characteristics set forth above in the following order.

3) - with 1)

2) then 5) then 11) then 12)

4) then 10) then 9)

8) then 6) then 7

- So now, at 1:05 PM, 12/23/60, in the very pleasant room of Inquisition Alley (which, incidentally, will be closed from now until Wednesday morning), I am beginning the

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sketch of a relation on my 79 theses, and, I hope, ultimates on all the theses and on a book in English to be entitled "The Outline of the Theology on the Catholic Church."

Somehow that title seems less than sensational. I shall have to do much better than that.

12/23/60 — 7:15 PM. Room 607
Pensinate Romano.

I come back here and had a very pleasant dinner. I said good bye to the Bonis and the other men who are on their way home. Then I had a brief rest.

Afterwards Lorch and I went shopping. We first priced rabbits. We found that you could get them for 1200 lire at Barbicome's and that they cost 1500 at Barbicome's. & yet I learned that I can buy a suit with two pairs of pants for between

41,000 and 34,750 lire. That would be between \$66 and \$56. And that is definitely not bad.

I tried to get a pair of rubbers, but I could not be fitted. My feet are too big.

Then we came merrily home on a crowded 64 bus. On the way around today we found a delicatessen store where they had a gelatine salad made into a Christmas crib. The food in that window was the most succulent looking I have ever seen.

There are very few others here in the house tonight. And most of the remaining boarders will be out of here by tomorrow afternoon. This will be practically a private residence by tomorrow night.

Bob is going out to the Midnight Mass. In the shape I am in I would be well advised to stay in and to go

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to bed. I should have quite a bit of time to work on my theses.

We shall see how things work out.

In Jack King's letter there is the following paragraph.

"There is a rumor circulating that the Council is going to be a 'Fenton-Ottovian Council and nothing will be done.' Your guess is as good as mine as to where it came from. But it is around and I thought you would be interested. At least you are in good company."

Obviously that rumor was made up by some enemy around the University on the basis of information from another enemy here.

22 12/24/60 - Saturday - Christmas Eve,
9:45 PM. Room 607 Persimmon Rooms

After I had completed the previous entry, Bob Lamb, C. rex,

and Fischbach the Luxemburger come in for a little party. Fischbach was quite interesting. He is a typical left-wing theologian who apparently is here because of his health. He went through the list of members and consultants of the theological commission (no one seems to care much about the composition of the others) and he voiced his likes and dislikes. He claims to admire Ottaviani but says that he does not like him and that he fears him. He expresses reserved admiration for Newman and Teilhard, and thinks that Rahner and Congar are tops. It was a very interesting session from my point of view. As he put it, the whole weight of European scholarship is with our opponents. And I know that his statements are fairly well put. The crowd that like Ottaviani in Europe and in the USA is indeed a very small.

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minors, if we restrain ourselves
to the so-called intelligentsia.

But my point is that the great
majority of the Catholic laity, con-
fused though they may be in many
ways, is with us all the way.

Otherwise it would be hard to
see why we should continue the
struggle. Honestly speaking there
is no possibility at all that we will
convert any of the men opposed to
us. Things have gone too far by this
time. The solution of Sheehan in
the last part of "The Blindness of
Doctor Enay" is simply not going
to be forced in the present crisis.

I had a fine sleep and I said
my Mass and had breakfast. After
breakfast I headed out to the
Paulist Church for confession.
I met Maloney & Cunningham. I
am quite sure that Cunningham

recognized me, but he gave no sign and I gave none.

From that place I walked down to Hemmilt Street to see Joe Emmenegger about a tailor. He had to call the porter + find about one. While I was there I met Jim O'Neill and his wife, who come in to obtain tickets for the Pope's Mass tomorrow. He is a very pleasant fellow.

Joe invited me again to dinner over there. Of course I cannot go, as I shall have to wait to see if there will be a call from the boss. Still I am very grateful to Joe.

I took the 64 bus back here and found a letter and a check for \$100 from P. O'Boyle. He and Shiehy are the only ones who have given me anything since I landed over here. I shall never forget them. God has been good to me.

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Dinner was very quiet. We had meat. Evidently someone obtained a kind of exemption for the house. There were very few in for dinner.

I had a fine nap and then I went out for a walk. I discovered a new book on the Italian Bishops at the Council of Trent at the AVE bookshop. I did not bother buying it at the moment, because I have too much to read over the holidays right now.

Supper tonight was very pleasant. I saw Tom & Loren. Then I came up here, and now I am finishing this entry. This has been quite a Christmas Eve.

I hope everything is going well back in Washington. I miss my family and friends, but I am delighted to be here on this job.

Tonight, as I was out on my walk, I met Father Philippe. He

was most warm in his good wishes.
 I think that he is a good friend of mine.
 I mentioned the case of Niel Kurgay, and
 thanked him for what he had done. I
 hope that I did all right on that case.
 I would like to see Niel ordained in
 his own community.

>> The same night, and the same
 room - 10:15 P.M.

Instead of writing on the Theses, I
 read a chapter of "Le Concile et les
 Conciles."

The Bells of St. Peter have pealed
 three different times so far - 11:30 P.M.
 > 12/25/60 - Christmas Day -
 Sunday - 12:15 P.M. - Room
 607 Pensionato Romano.

The bells pealed again last
 night a few minutes before mid-
 night.

I had a fine sleep last night.
 I arose at the usual time and

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said my three Masses. Then I had breakfast. Cruik and Tomb were saying Mass in the chapel when I arrived. Most of the priests here are away for the holidays.

Then I came up and rested for a while. The three Masses tired me quite a bit.

Now I must go about answering some of the letters and cards I received. And, of course, first of all, I must answer the Archbishop and thank him for his present. And, of course, I must thank Julia.

The next meeting of the subcommission is scheduled for a week from Thursday. I must have some sort of a report ready for that one. I hope I find time for all this

activity.

Now for the theses again. I think I should start with the following Introduction.

> Before any detailed discussion of the doctrine on the Church to be submitted to this subcommission, I believe that it will be most helpful to state the characteristics which should mark this teaching.

Of course we are all quite cognizant of the fact that any teaching set forth by the solemn and infallible magisterium of an ecumenical council should be Catholic dogma. We know that it would be wrong to submit to such a council any doctrine that lies within the ambit of mere theological opinion. And we are all quite aware that this holds true, not only for teaching on the Church, but for all

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the material within the area of sacred theology.

But there are certain characteristics which we must give to our teaching in the Church. In great measure the need for a conciliar teaching on the Church stems from the fact that a great deal of the popular or near-scientific writing on the Church has neglected these qualities.

The teaching to be issued by this subcommission should be endowed with the following qualities.

- 1) It should, of course, be completely accurate, based on the actual statements of the ecclesiastical magisterium, and not on some questionable inference that has been read into some statement of the magisterium. Furthermore it should be clear.

It would be tragic if the

work of the subcommission were + led
 to some misunderstanding by reason of
 any failure on our part to speak
 clearly. Ambiguity is precisely what
 we must avoid. Definite errors are
 being taught, and it is the business
 of the Council to set forth the teaching
 of Christ in such a way that the faithful
 will no longer be in danger of falling
 into these errors.

Furthermore this teaching must also
 be adequate. We must not take one
 statement and push that statement
 out of its proper context.

Thus, to offer one example, the
 name "Mystical Body of Christ" is
 one designation of the true Church.
 Prior to the appearance of the encyclical
Mystici Corporis, it was quite common
 to find popularizers in the field of
 theology stating that the Mystical
 Body is in some way more extensive

than the Catholic Church, the actual religious body over which the Bishop of Rome presides. The appearance of the encyclical *Mystici Corporis* put an end to this situation, although there are still some of the less instructed liberal Catholics who still seem to imply that there is some sort of difference between the Mystical Body and the Catholic Church.

Yet there are others who, admitting the teaching of the encyclical, try to attenuate the love and reverence due to the Church by saying that, although the Church is the Mystical Body of Christ, it is not the city or the Kingdom of God.

If we confine ourselves to the expression "Mystical Body" when dealing with the Church, then we leave the way open for these people to do still more harm to the faithful.

Our statement on the Church, then, must be, not only accurate and clear, but also adequate.

? Christmas Day - 7 PM - Room 607

Well, O'Flavien did not call, which was the best break in the world. If he had called I would have missed one of the best Christmas dinners I have ever enjoyed in my life. This has been one for the books.

I waited until well after one for a call from the boss. Then I took the elevator (which has been repaired by this time) downstairs, expecting to have a rather luscious meal. I was a bit disappointed that I had not had the chance to go to the Humility Street party. Eating with the Cardinal would have been a duty rather than a pleasure. Still I was in a rather grim frame of mind when I pressed the "S" button on the ascensor.

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When I landed in the dining room I found that the ten or eleven boarders had been brought together at the table ordinarily reserved for bishops. And the sisters from Udine had really gone overboard on the food. We had antipasti, chicken, and artichokes, a cabbage salad, a whole panettone Molto, the best (and sweetest) I candy I have ever tasted "Pazzaglia Pasticciera - Terni," three bottles of asti spremante for fine men, wonderful red wine, and other good things too numerous to mention.

Lorene, Samh, two Italians, and I, were in one group. Fischbach, the other Pole, Kipski, and a couple of other Italians were at the other table. Co rex came in late and left early. I shall never forget that meal. I remember a paragraph of Feeney's

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about the fraternity of the priesthood, but I have never seen it exemplified as well as at that meal.

Afterwards I came upstairs and had a rest. Samh and I discussed the possibility of a trip around Lazio. We shall not start until I can pick up one of those Pirelli guides. They are copies of the Michelin guide, but for our purposes they are better. They cover a smaller area and they give more information.

I have prayed today for all my family and friends. I have especially prayed for Bill. He is a wonderful brother. I hope that God will give him the happiness he deserves. And of course, I have prayed for Pa. God has given me a wonderful group of friends. I would not change them for any other group in the world. And I have been most lucky in my students.

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All of them are wonderful, especially Wholen, and Hanabae, and King.

→ 12/25/60 - 10:12 PM. Room 607

This has been quite a day. I had looked forward to an unpleasant day here, but it has turned out to be just the opposite.

Dinner was very good. We were back at our regular places, but the atmosphere was most cordial. As far as I can see, Lemh wants to rent a car for the next couple of days. I am in favor, if we can find a Perelli guide for Lajis before we start. It would be foolish to start off without some kind of information about the westside. And certainly we could not get beyond Lajis in the couple of days we have.

I would certainly like to see Calabria, but it is too far away. I would also like to see Monte J.

Angels, but I fear that we could not get there and back in time.

Lamb and I had a good session up here after supper. We also took our walk around the block. We have become friendly with a Chinese priest who recommends a restaurant up near the Porta Pia. It claims that they have very decent rice wine up there.

If I were left to myself, I would prefer to stay here and work on the theses de Ecclesia. There is still a great deal to do. I must explain my stand, which is definitely not that of the unspeakable Trump. And, as I read them now, some of the theses need further clarification.

Still this has been a great day. I shall never forget it. I am thankful to God that the boss did not call. I am sure that a dinner at the Holy

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Office would not have been nearly as interesting as the one here. This was one to remember!

27 12/26/60 - Monday - 4:50 PM
Room 607 - Pensimato Romano

Today has been very quiet. I arose at the usual time, said Mass, and had breakfast. Then I came up to the room and rested. Sam and I had talked about going for a drive today, but nothing came of the talk. He was no more anxious for a drive than I was.

About noon Jim O'Neill called and invited me out for tonight. He lives at 113 Viale Mazzini. That is not very far from here. I shall stroll up there towards quarter of six. They want me there at 6:30 P.M.

Dinner was pleasant. Afterwards I came up and had my nap. Is

for it has been reverentful but very pleasant indeed.

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Now to return to the Theses.

In my relation (and even more in the introduction to the book) I must insist that figurative language be used as little as possible in setting forth the divine teaching on the Church and, when it must be used, the meaning of the figure of speech must immediately be made clear.

There is definitely a danger that the men of our time will consider teachers presented in figurative or metaphorical language as non-objective. When we speak seriously about something, we use proper terms. For our generation figurative language is that of poetry and of emotion.

Furthermore it is imperative that our teaching about the Church should take cognizance of this society as it

actually exists and as it actually appears. It does little good to speak of the Church as drawing life from Our Lord when the Church, for the faithful as well as for non-Catholics, may be represented, and, as it were, impersonated, by a discourteous priest or pulpite.

The constitution ultimately to be drawn up by this commission must show that the Church as founded and maintained by Our Lord actually is going to include bad and inefficient members along with the good until the end of time. This, to my mind, is a most important part of the task assigned to us.

Moreover it is most important to have the constitution take cognizance of and correct the errors actually being taught in this field at the present time. We are all aware of the

fact that the Hermans genius points out two basic errors in the field we are discussing today. One is the error of those who refuse to admit that the thing called the body of Christ in the Pauline epistles is exactly the same as the thing called the Roman Catholic Church. The other error is made by those who deny that the Roman Catholic Church is really necessary for the attainment of eternal salvation.

We would not be doing our duty were we to neglect to take a clear stand on these issues.

Again there is the very common error according to which memberships in the true and Catholic Church of Christ would be acquired by the possession of factors quite distinct from those indicated in the Mystici Corporis as absolutely requisite for memberships in the Church.

Furthermore they (that is, our teachings) must be very carefully expressed. They are to be read by our separated brethren. These must find our constitution a means to draw them to the Church through the truths which they may already hold, and which they should find set forth clearly and eloquently in this document.

And, most important of all, this constitution is addressed to the faithful, to the non-separated brethren. It must be for them a means for strengthening their faith, and likewise a means by which they can advance in love for the Church and for Our Lord in the Church. Finally it must be our intention to have this constitution on the Church bring out the one command on which Our Lord's teaching in the Fourth Gospel

and the words of the epistles of St. John insist most powerfully, that is, the existence of the Church as a society within which the members are expected and divinely commanded to have a special love of charity for one another. — Now, with the help of God, I shall put this together

- | | | |
|---|--------------------------------------|------|
| A | Should be Catholic dogma | (73) |
| B | Set forth accurately | 74 |
| C | Clearly | 75 |
| D | No figurative language | 83 f |
| E | Adequate | 75 |
| F | Directed against actual errors | 84 f |
| G | Taking cognizance of Church as it is | 83 f |
| H | Pastoral, for Catholics and Non-Cath | 86 |

12/26/60 - 10:40 PM - Room 607

Pensacola Romans

At about six I started off for the O'Neil apartment. It is not far from here, and it happened to be on the corner of the very street I decided to take.

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Jim's wife and mother were there, and there was another couple. The wife graduated from Trinity 40 years ago and the husband used to write color stories for the Philadelphia Public Ledger. It was a very pleasant party until suddenly we all realized that there was no dinner connected with it.

The Public Ledger and I had a cab. I got off at the Persimmon and left them to their fate. Then I found it was too late to eat here. So Bob and I went over to Federico's where I had a steak and a few pieces of pecorino, and a good red wine for less than two dollars.

Here I am again. Now I must finish my office and get to bed.

Bob is very discouraged about his work. I hope I can be of some help to him. I have never helped

the people I have wanted to help. I have
always tried and always failed.

In Federico's tonight I met a young
married couple from Minnesota. They
were quite pleasant.

I must hurry and finish that report
on the theses. It will be necessary in case
there is trouble from the unspeakable Trump.
And, more important, it will be most
valuable for the book.

On the way down to 113 Viale Mazzini
I figured that it would be best
to sum up all of these characteristics
 requisite or at least desirable for the
relater under the headings of
1) accuracy, 2) clarity, and 3)
adequacy. All of the rest, including
the statement about figurative
language, will be best expressed
in terms of this division. I must
try to get at this very seriously
tomorrow.

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Now for the office.
12/27/60 — Tuesday — 6:25 PM
Room 607 — Pensionate Romano.

This has been a very quiet day. I have gone back to work. I have read two of the chapters of "Le Concile et les Conciles." One was by Gill, on the Council of Florence. It was quite good, but far too short. Gill limited himself to showing that the Greeks at Florence were sincere in their acceptance of reunion, even though most of them defected from that union shortly after their return to the orient.

The second was by Dupont, of Paris, on the Council of Trent. It was not well prepared, and the man was simply not up to his job.

I arose at the usual time this morning and said Mass

and had breakfast. I rested much of the morning. I had a fine letter from Pa, one from Betty Groode and one from John Whalen. I shall get off some letters as soon as I finish this entry.

Pa is, and I am also, very much disappointed with Jim Rogers. Apparently he has ducked out on the job of selling the house in Radiant Valley. I must drop him a line tonight.

I must admit that I am also very much disappointed with the Cardinal President. The Christmas holidays are over, and the old boy did not bother to give me a call at all. I feel that he has let me down a bit. He has never even given me the courtesy of a reply to my written request to see the material in the Feeny case. After all, he was the one who, at the first meeting, told us that

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we could see material of that sort.

12/28/60 - Wednesday - 12 Noon
The Room off Inquisition Alley.

Last night, after supper, I took a walk around the block with Tom. I stopped off at the newsstand and bought a copy of Time. They had the letters about the Murray thing in this one. I was amazed to see that no one had written in saying that I was not the editor of AEB. I spent most of the evening reading that issue of Time. Then I wrote some letters. Then I said my office and went to bed.

I arose at the usual time, said Mass, and had my breakfast. It was raining hard this morning. I rested a short time, then wrote more letters. Then, at about 11:30 the rain stopped, and I walked up to The Holy Office. I gave Alfredo

seven letters + mail. 1) Pa, 2) Arch
 bishop O'Boyle, 3) Johnny Wiget, 4)
 Jim Rogers, 5) Jack King, 6)
 Bill McDonald, and 7) Maurice
 Sheehy. They should all get them
 before New Year's day. I was a
 bit firm with Jim Rogers. He has
 fallen down badly.

Seclercy let me in. And I
 shall get busy at the job immediately.

On the way in I saw a truckload
 of books by Bentrich + Von Moos, the
 ones on the petitions made to the Holy
 See for the definition of the Assumption,
 being sorted away to be sold for paper.
 Eserts just came in and offered me
 a set if I wanted one. I told him
 that I had one. This is a shame.

For many reasons I am rather down
 at the mouth this morning. I was
 nearly knocked down by a fool of
 a driver turning off the Vi Conchisone

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on my way up here. Then, without particularly wanting to do so, I have been thinking about the bad treatment I have received from the pimpley nosed Trump, from the ignorant Augustine, from the serene sloth Marty O'Connor, and from others.

— It is now 1:05 P.M., and it is about time I went back for dinner. This morning I started to work on my own thesis. Then I figured that it would be well to be up on the vote already handed in to me.

I started with Congan's. It is a mess. The first sentence contradicts the Oath against Modernism and embraces an irreparable twisting of terminology. The second has ten simple theological errors in it. God help us if this be the kind of work we are supposed to take seriously in the theological commission.

By the way, I had a fine letter this morning from John P. Murphy, S.J. He is a little Saint.

> 4:30 PM - The same day - Room 607 - Pensionate Romans

I had planned to go out this afternoon, but I think I had better stick to the work very seriously for the next week or so. I had better go into that meeting very well prepared. Now that I know the downright perversity of Trump, I must be on the watch all the time. No one here can help me or would help me. But, thank God, I can, by His grace, take care of Our Lord's cause well enough. One has only to read this garbage turned out by these European "scholars" like Dupont, Trump, and Conger, to realize what fakers they are.

Inidentally I had a good dinner. On the way home I stopped in and

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bought some more air mail envelopes and a couple of note books. They will come in handy. Le Bonis and the boys are back.

→ 12/29/60 - Thursday - 11:15 AM -

The Room off Inquisition Alley.

I had a wonderful sleep last night. As a matter of fact it was so good that I did not wake up until after 8:30. Then I said Mass. It was too late for breakfast, which is all to the good. I must not allow myself to gain any weight over here. Consequently I am better off if I miss a meal once in a while.

After Mass I went out to St. Paul's bookstore to order a copy of the *Revue des sciences religieuses*, the one containing the first three numbers of this year. It is supposed to contain a history of ecclesiology in the 19th century. It may be worth while.

It would be good for Jack King anyway.

Then I tried to get a set of batteries for Mr. Clafferty's radio. The thing has gone dead on me. I tried the place near the mother house of the Carmelites, but they did not have the kind I need. They were very nice people. They told me that I could find what I want at the Argentina or on the Viale Isidoro Casare. With the help of God, if the rain lets up, I shall try to find some of these batteries this afternoon.

I then walked up to the Holy Office and I mailed my two letters, one to Kathy and one to John Whalen. Leclercq let me in to the room.

I showed him the notes I had made on the Congo votum. He was a bit astonished. He told me that Sagniebat was not at all impressed with the Congo attempt. Then he went upstairs to find the original communication.

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from Congar.

When he returned he told me that he had just been called by Uncle, and that Uncle wants to see me before I leave here today. I shall go up there a few minutes after one. That will give me about an hour and a half to carry on here.

In the meantime I have gone through the eight closely typed pages of Congar's full volume. The ninth page is the synthesis, presumably made by the old fanatic himself.

I shall set down my observations in English here on the eight pages. I do not think that, at the moment, I have time to write them up in Latin for the green book for the commission.

Congar begins with a "notatio praevia" to the effect that he thinks the whole constitution on the Church should hang together, and that

no discordant elements should be in any part. Each section should be a further explanation of the Church itself. On that point certainly the old boy is quite right.

It is very difficult to tell exactly how the old fellow intended to divide his material. (I am working with his original document, signed by himself in the crabbed handwriting I know so well). First there is a "Status laicorum in forma Ecclesiae (Morphologia)." This runs pp 1-3.

From the bottom of p. 3 to the bottom of p. 6 there is a section called "Physiologia."

On p. 7 and p. 8 his material is "Quaedam relationes inter sacerdotes et laicos haec sequuntur."

1) Morphologia —

The first paragraph. Congar is quite good here. He does not bring

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out the fact that the sancti and the vocati are also the salvati, and that the non-populus Dei, the mendaces, is the regnum Satane.

Also he neglects any distinction between the economies of the old and the new Testaments.

The second paragraph is quite good. The vocati are members of the Church (obviously this is not Conger's terminology, but the language of theology), precisely because the Church itself has a vocati.

This statement is questionable. The man who is a member of the Church is "called" by God from the kingdom of Satan into the kingdom of His Son. The Church is sent to collect these people. The call goes from God, by His grace, and ordinarily by the preaching of the Church, to enter the Church. The Church as such is bound to seek converts, to

bring people + God within itself.

The 3rd paragraph shows Congar's weakness as a theologian. He says that the mission of the Church is twofold "quod obiectum suum."

A) The conversion of men + Christ so that they become members of the people of God, members of Xt, etc. Here Congar cites a passage from the prayer after the 4th prophecy in the old Holy Saturday liturgy - "Ut in Abrahæ filios et in israeliticam dignitatem totius mundi transeat plenitudo."

This is a marvellous citation. It is the basis and the expression of my position, as set forth in the theses I have given the subcommission. And, in my opinion, it is absolutely fatal to the position of Congar himself.

The true Church of the N.T. is the true Israel, the continuation of the true and supernatural kingdom of God that

existed in this world under the dispensation of the O.T. And it is the only true Israel.

B) The secondary mission of the Church is to influence society in the temporal order so that this society may turn itself to God as much as possible.

On this second point I would raise very serious objection. As it stands in the Congar text, this statement seems to leave room for poor Murray's "pluralism" a situation in which many religions (including the Catholics) agree to coexist peacefully on the assumption that they are not going to try to raid each others' souls, and likewise on the assumption that each agrees to go its own individual way.

The fourth paragraph is at best ambiguous. "Totus populus dei..."

et vivens vigensque." If that means, and the words could certainly be taken to mean, that every member of the Church actually lives the life of grace, it is absurd.

Here as elsewhere Congor's love for figurative and ambiguous terminology spoils the little good actually to be found in his writings.

5th paragraph. Members of Church live (better - are meant to live) not only for themselves but for others. Here there should be a statement on charity - which is for one reason or another left out. Charity within the Church, love of members for each other; this is certainly not the strong point of Congor or his group. They advocate all kinds of gentleness for "separated brethren," but they see the with uncharity towards the Catholics they regard as "integrated." They are a queer lot.

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In this same paragraph there is the usual Congar trick of mixing metaphors.

6th paragraph. This is quite important for an investigation of Congar's trick's of expression - It has to do with the twofold way that the mission of Christ is communicated to the members of His Church.

A - According to the nature of Christ's life and membership. Congar, is a cloud of metaphors, mixes up these two concepts entirely.

B - "Quoniam omnes spirituales membra sunt vivi Christi sacerdotes etc." Of course this is simply not true. "Aliquis ordinatur in corpus ad utilitatem omnium, et participant, non solum vitam et dignitatem, sed auctoritatem et potestatem Christi sacerdotis, regis, et prophetarum." - That is good. Yet

It runs against his own terminology in other places. Does a sharing in the life and dignity (and not the power) of Xt the priest make people a "royal priesthood"? I do not think so.

As a matter of fact, it seems to me that Congar misses the whole point here. He continually harps on his second "mission" of the Church, and seems entirely to forget that the Church is destined primarily for God's glory.

The Mass, the Act of the M.B., is the key to the dignity of the layman.

Congar does not even seem to suspect

it.

→ 12/30/60 - Friday - 12:15 PM - The Room off Inquisition Alley.

Yesterday at 1:05 I went up to see the boss, at his request. He only wanted to invite me to dinner at his apartment at 1:15 PM on Sunday Jan. 1. That should be quite a

party - Brennan will be there. Oddly enough Doherty seems not to be with Uncle so much these days. Some years back he was the white-haired boy.

After that I walked back to the Persimato and had dinner. El Bonis gave me the 62,000 lire for my hundred dollar check. The dollar is slipping a little, even now. The Lord only knows what it will do when the democrats get in next month.

After siesta I took the 64 bus down to the Argentine and bought the new batteries. Wish I had I did not turn the thing completely off, so I wasted an hour and a half of the playing time before I got wise & myself back at the house. I also paid 4400 lire for a woolen shirt at Berberini's. It is very steep, but it is much more satisfactory than the sweatshirt I have been wearing up until now.

That 607 is a cold room.

Supper was very pleasant. De Bonis invited me to his room for an interminable quiz show on the television at nine. I left at 10:30 and it was still going on. There was a contest between Hesis and Lucera. Hesis was ahead when I left.

I had a fine sleep and for the second time I was late getting up. I found that the elevator was broken down again. It has been broken down most of the time for the past month. I used the old elevator, I said Mass and missed breakfast.

Then I started out for the Holy Office building. Seclery let me in. We talked about the Congo votum and he told me that the second volume of Rahner, the one with the article on belonging to the Church, is out in French. He drove me down

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to St. Paul's bookshop. He offered to wait for me, but fortunately as it turned out, I told him I would prefer to walk back.

It was a good thing, because, in St. Paul's, I found 4 of my old students, Fry and Stransky. Fry is a Marxist. Stransky is the famous Paulist. It seems that there are some others who have been meaning to get in touch with me. I told them that we must get together Jan 8. At least some of them will be there.

Stransky and I had breakfast together at a little bar on the right side of the Commission. I had Arronchis, Pellegrini and a roll. He had a capaccio and a roll. It was a good breakfast, and good theology was talked. Tom is on that commission with

East Harakos.

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I bought the 2nd volume of Robins.
(The first was not there). I also
bought an issue of Humanites with
statements about the Council. Finally
I bought an ordo, so that I may
be able to say my office properly.

Then I walked back here and
started this entry. It is now 12:40,
so I have less than an hour to work.
Incidentally this is a marvellous day.

Now back to the Congar votum.

The 7th paragraph contains nothing
worthy of note. He simply speaks of
the responsibility of the Christian and
the responsibility of the cleric. His
language is always fuzzy.

8th paragraph - Congar claims
that, in consequence to what he has
said in the previous paragraphs, the comparison
of the condition of the simple faithful to
that of the priests or the ministers in

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The Church is that of "the condition of a personal life in Christ and the condition of someone holding a public office in the Mystical Body." He insists that Christ chose to have special members for teaching ^{and} for worship. The distinction is taken from the efficient Cause, Our Lord, who instituted the Church as a kind of public order of grace and truth.

Oddly enough, and this is very important, he says nothing at all about the duties of the laity and the clergy with regard to one another.

And he says nothing about the preemptory character of the Christian teaching in the Church. Likewise he omits any reference to jurisdiction.

In my opinion this treatment is completely superficial. It does not bring out the fact that the Church is

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a team, and that the first thing required is the co-operation of the members of the team for the attainment of their common purpose.

Again Congar shies away from that bond of charity within the Church.

The 9th paragraph runs through the notion that the lay person lives and works "in the world." The completely lay person is the married man with a job in the world.

10th paragraph: The members of those secular institutes which call for life in the world are in a "mixed condition."

He takes cognizance of two kinds of laity - 1) simple non-clerics, and 2) neither cleric nor religious. He is badly confused.

→ Physiologia → munus laicorum in Ecclesia.

A) With regard to what Congar considers the primary mission of the Catholic Church - the salvation of men.

In the 1st paragraph Conger goes off into too many metaphorical phrases. Again, although he is one of the few who seems to realize that the efforts against the Church, by members as well as by non-members of the Church, are ultimately directed by Satan, he does not come out and say what Sec XIII said in the Humanism genus, that the whole human race is divided into the kingdom of God & the kingdom of Satan, and that these two kingdoms have been fighting against each other and will continue to do so until the end of time.

The 2nd paragraph is very interesting indeed.

- ① Conger believes that the faithful fulfil this first mission (salvation of men) by "participation in the sacred acts of the body of Xt in 3 ways, private, in their personal or private

life - semi - private in the family -
or collectively & publicly in liturgical
acts or other acts of sanctification -

② And then "sive iure vel nomine
privati personarum, sive suas fidei
et caritatis exercendo, ut baptizato et
patius confirmato fidei convent ('con-
fessio fidei') - sive iure vel nomine
actionis Catholicis."

There are good thoughts in the rest of
the paper. The faithful must offer their
bodies, that is, their entire lives, to
Christ. They cannot do this except
by Our Lord's power & in Him.

12/30/60 - 4:55 PM. The Room off
Inquisition Alley - 1

The last paragraph on the previous
page and the matter on this page were
written this afternoon.

As I was finishing the last entry,
Esposito came in and I could see that
he was in a hurry to get out of here.

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Consequently I stopped and let him get out. He is a very fine man. I believe that he was Mindszenty's Secretary in Budapest. He has had a hard life. He is certainly not an admirer of the ambitious men on the Roman side. But then, neither am I.

On the way back I met my friend from Benevento. He was all excited. It seems that this morning the Italian radio said something about an Institute of St. Pius V which was being inaugurated today by Ottaviani. It had, according to him, something to do with the preservation of the faith.

At dinner I asked some of the gilded young men. None of them seemed to know much about it. Finally someone from another part of the dining room said that it had something to do with charity and the care of the poor. Maybe it has, but I do not see why a charitable organization would take the name of St. Pius V.

Incidentally, I have read a great number of times that, if a name is brought to your attention once, it will come up again very quickly. Only this morning, on my way into the Holy Office building, I noticed a coat of arms curved around the corner of the building, on the right as you face it from the street. I had to walk up to the corner of the building to see that it was the stemma of "Pius V Pontifex Maximus."

As soon as I can I must learn more about the institute. Of one thing I am sure already. That man Friedland has something to do with it. He has been around the Holy Office building a lot lately. And he was talking about some institute under the protection of Ottaviani at dinner that day. If it is Friedland's, the two ends of church and of the preservation of the faith are united in

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This set-up.

With the help of God, I am going to go back to Saenay for the next couple of hours. Maybe, if I can read the old boy well enough, he can help me come up with some definition of the Church that will help me at the next meeting of the subcommission.

John Saunoy - Ad Nicolaum
Cratogeom - p 671

26) John Cassian - No proper definition of Church, although he called the Church "catholicus et atque sanctae plebis." (in lib 7, de Incarnatione Christi.)

27) - Prosper of Aquitaine - in Psalm 106 - "Ecclesia Catholicus in electis suis praecognitis adeo filius promissionis membris corporis Christi minutus, nec ad paucitatem redigitur, quia ipsi vere sunt, aut cum lapsi fuerint, reparantur ac permanent, et semper multi

sent, quia de numero eorum
nihil perit. "

- As in all other places, Saunoy
smugly remarks that this statement
is equivalent to a definition of the
Church as the "fidelium societas."
I cannot see how it could be taken
in a sense other than the Calvinistic
if it is understood as applied to the Church
in this world. As far as I can judge, the
old man was trying to describe the
purified Catholic Church, that is,
the Church triumphant.

At any rate this citation (which
I must look up when I return to
Washington), is an excellent example
of the development of theology. The
idea is that the elect will end up in
the Church. But in no way is this
a definition of the Church. And in no
way does it support the contention of
Saunoy.

There is another citation from Prosper
 "Et dicit omnis populus, id est,
 omnis electis praedestinatorum, omnes
 filii promissionis qui sunt ex circum-
 cisione et in praeputer gens sancte,
 populus adoptionis." Ps 105. —

It is quite clear that Prosper does
 not mean by predestined those who
 are going to heaven. Or rather, the
 electis praedestinatorum does not
 necessarily include only what we
 would call the predestined.

28) Theodoret - in Cap III ad
 Tim - "Domum enim Dei et
 Ecclesiam appellavit coetum eorum
 qui crediderunt."

- Cap I ad Eph. - "Ecclesiam
 vocat coetum fidelium." —

→ This is the first explicit
 statement of the definition Saunay
 has been trying to put across. If
 his citations are correct, Theodoret

was at least one of the first to advocate that definition.

In Leat I - a statement showing that Theodoret believed in the Catholicity of the Church as I do, and not as the neo-modernists do.

In Leat IV - a statement showing that he believed that the growth of sanctity belongs in the Church.

29) Peter Chrysologus - in serm 61 on the Apostles' Creed. "Credo sanctam Ecclesiam, ut confitearis Ecclesiam Christi, sponsam in perpetua Christi societate mansuram."

30) Salvianus Massiliensis - in Contra Avaritiam, Book III. "Quaero a vobis cum quibus loquor, cuncti parentes in illis tot ac tantis tunc credentium millibus, tanta fidei perfectionis viventibus, omnesque cum filiis, an omnes sine filiis fuerint? Neutrum, opinor, nulla enim

(120) Ecclesiae plebs est non de utroque permixta. " - Lounay did not do so well on that one.

31) Gregory the Great - Moral. lib. 19, c. 14. " Sancta quippe Ecclesia sic consistit unitate fidelium, sicut corpus nostrum unitum est compage membrorum. "

That one is very good indeed.
Mor. lib 18, c. 14 - " Quisquis extra unitatem Ecclesiae potitur, poenas pati potest, martyria non potest extra unitatem Ecclesiae. "

Ibid. " Una est Ecclesia, in qua qui constare voluerint, ab omni etiam potent peccatorum sorde purgari: una est Ecclesia. "

- There is another one about the Catholicity of the Church.

De Cura Pastoralis - Part 3, adm 25
" Et quia cuncti simul congregati Ecclesiae per confessionem seruit

Testimonio veritatis, non incongrue per
Salaad exprimitur, quae ore cunctorum
fidelium de Deo, quae vera sunt,
testatur. "

- Then that one from the breviar
Hom XII super Ex. "Et quis ex utroque
sepe fidelium multitudo colligitur."
eti.

32) Isidore of Seville - lib de Officiis
cap. 1. "Ecclesia autem vocatur
proprie, propter quod omnes ad se
vocet, et in unum congreget. "

In Ex, cap 42 "Per hanc arcam,
quam de lignis impetribilibus Moyses
fabricavit, Ecclesia Christi significatur,
aedificata ex omnibus Sanctis meritis
et corpore incorruptis, habentibus
etiam interius duos tabulas Testamenti."

33) Venerable Bede - quare super
Gen. "Sic et Ecclesia Corpus
Christi in unitatem collecta sub-
limatur et perficitur."

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Quentin super libro Ioseph Nave-

"Extra hanc domum, id est, extra Ecclesiam nemo salvatur."

- De Templo Salomonis - c. T. "Aedificatur ergo in monte domus Domini in visione pacis, quia dilatata per orbem Ecclesie in una eademque fide et veritatis catholica societate consistit."

- In c. 36 Jh - "Ecclesia quae est sanctorum omnium congregatio, pro aeterna sibi in Domino stabilitate columna et fundamentum dicitur veritatis."

34) Alcuin - or whoever wrote the work. "De Officiis" - in c. 41

"Sanctam Ecclesiam Catholicam, subaudi, credo Ecclesia, Graece, Latine congregatio fidelium."

35) Charlemagne - Capitulary lib 6, n. 224 - speaks of the Church as the coetus Christianorum.

36) The sixth council of Paris -
part 2, c. 2 - [This may be very
valuable for us] "Primum igitur,
quod universali sanctae Dei Ecclesiae
unum corpus esse manifestissime
credatur, eiusque caput Christus,
Apostolicis oraculis approbamus.
Unde Paulus: Vos autem estis corpus
Christi, membra de membro; iam
sicut in uno corpore multa membra
habemus, omnia autem membra non
eundem actum habent, ita multi
unum corpus sumus in Christi. Item
eius caput Christus, ex quo totum
corpus per nexum et coniunctiones
administratum crescit in templum
sanctum in Domino. Quisquis ergo
per aliquis illicita ex membro
Christi se fecit in membrum
diaboli, noverit se non esse
in corpore Christi, sed in
corpore diaboli."

37) Alamarius the deacon of Metz. *De Officiis*, Book 3, c. 2.

"Ecclesia est convocatus populus per ministros Ecclesiae, ab eo qui facit unanimes habitare in domo."

— To a certain extent this supports one of Congar's positions, but it is expressed much more perfectly. The call, in terms of which the Church is the Ecclesia, comes from Our Lord through the ministers of the Church.

38) Rabanus the bishop of Mainz. Lib 23 in *Epist. II* Tins, c. 3 - "Id vero est cognoscendum, quoniam domum Dei Ecclesiam, non domum orationis dicit, secundum plurimum opinionum, sed fidelium congregationem."

— *De institutione clericorum*, Book 1, c. 1 "Ecclesia Israelitica est nomen, quod in latine vertitur con-

vocatis sive conventus, in eo quod omnes convocat ad se."

39) Walafid Strabo - De rebus Ecclesiasticis, c. 6 "Ecclesia quidem Israelem nomen, et interpretatur convocatis vel conventus, cum sit vel generalis sanctorum unitas in una fide et dilectione coniuncta. Unde una et catholica dicitur Ecclesia, vel singulorum societas sancta locorum. Unde et multae dicuntur Ecclesiae. Tandem etiam ipsa domus, in qua ad divina vel discenda vel celebranda convenit multitudo fidelium Ecclesia vocatur."

40) Nicholas I - De Cons. Dist. 1 c. 8. "Ecclesia, id est, catholicorum congregatio."

- In Ep I Appendix of the Epistles of the Pontiff - "Eum excommunicavit a corpore et

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sanguine Domini nostri Jesu,
et a societate omnium fidelium."

41) Atto, the Bishop of Vercelli
Liberus de pressuris Ecclesie, part 1,

"Ecclesia est domus, quae non
ex parietibus manufacta, sed ex
vivis et electis lapidibus, id est,
Sanctorum coetibus, elegantissime
constat."

42) Burchard, Bishop of Worms.
Deer. Book 3, c. 1 "Ecclesia

Israelem nomen est, quod in
sacrum vertitur convocatio, propterea
quod omnes ad se vocet."

43) St. Bruno, Ad Tim I, c. 3

"Quae domus est Ecclesia, id est,
in qua Deus multos ad fidem
convocavit."

44) Ivo Carnotensis Ep. - In
p. 3 Decret. ^{c. 3} - exactly the same
as Burchard. - That is interesting
Both are like Strabo.

45) Elias of Cate - in the 32nd sermon of Gregory Nazianzen - "Ecclesia aptissimo vocabulo appellatur, quod simul omnes eos, quibus salus ^{cor} cordi est, ad se vocet et colligat."

This reminds me of the language in the first paragraph of Leo XII's Humorum genus.

46) Hervaeus Dolensis Monachus I Tim, 1, c. 3. "Tuas domus, in qua Deus inhabitat, est Ecclesia ex multis collecta fidelibus."

47) Odo of Cambrai - In the Expositio sacri canonis - dist 3, on the words "Sed et plebs tua sancta." - "Tuas pro veneratione huius sacrificii, hic est in presenti devoti collecta, sed secundum solitarios in unitate Ecclesiae fideliter ubique viventium."

48) Euthymius Zigabenus - in Ps. 101 "Ecclesia congregationem

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et coetum hominum significat."
49) St. Bernard — Serm 62
in Cant. "in vinea Domini,
quae est Ecclesia praedestinatum."
— Serm 68 in Cant "Et quid
sponsa, nisi congregatio electorum?
Quid ipsi, nisi quaerentium
Dominum, quaerentium faciem
sponsi?"

50) Joannes Cyprianus, in
serm IV, cap 1, Palamitarum
transgressum — give three
definitions of the Church.

A) "Sancta Dei Ecclesia, iuxta
quod divinitus tradita est, a
Patribus accepta eloquiis, sacra
congregatio, non solum ex pluribus
ac beatis non consurgens, sed
ex eis etiam, qui minores sunt
in nomine veri luminis, quod
illuminaet omnem hominem
venientem in hunc mundum."

B) "Sancta Dei Ecclesia est sacer
conventus, funiculus haereditatis
Christi, regale sacerdotium, populus
acquisitionis in petra Apostolicaum
et patronarum traditionum fundatus,
nihilque novitatis admittens ad
eventenda quae ab initio suscepit
dogmata."

C) "Sancta Dei Ecclesia est Christi
corporis membrorum integritas ad
unum reducta caput, iuxta quod
dictum est a Domino: Et erit unum
ovile et unus pastor."

51) Peter the Venerable - de
auctoritate Ecclesiae, contra Petro-
brussinos - "Deiuter Ecclesia, ut
ipsi dixistis, congregatur; sed non
omnium, non pecorum, sed hominum,
sed fidelium, bonorum, iustorum.
Quod si aliquando inter bonos
illos mali, [here I must correct
the text of Lounoy - He has obviously

blundered] ~~enter~~ ~~injustos~~ iustos
 iniusti [the text has enter
 iniustos iusti] out patent
 out latent, non idcirco minus
 Ecclesia deuter. "

That is the clearest explanation
 so far. It is in some ways better
 than that offered by Nettles and
 Satorius.

72 12/31/60 - Saturday - 11:05 P.M.
 Room 607 - Pensionate Romans.

The firecrackers are going off
 in the street. This is the last night
 for the year 1960.

It has been a very pleasant, but
 also a very tiring, day.

I slept badly last night. I
 arose at the usual time, said Mass,
 and had breakfast. Then I set out
 for the Holy Office. I found the place
 shut down tight. Then I went into
 St. Peter's to go to confession. On the

way out I met two Christian Brothers. One was Brother Mark Higgins from Ireland and the other was Brother Alfred from St. John's in Washington. Another old pupil of mine from CU came up & talk to us while we were there. So did a lady from Chicago.

I took the two Christian Brothers to the Caffè S. Pietro and gave them some chocolate and some beans. I found that Eddie Roach was in the Columbus Hotel. We went over to see him. He forgot his new passport and the priests at home cannot find it for him. He is in some difficulty.

The two of us went to Galeazzi's for dinner. We had a wonderful meal. Then we returned and I went to the St. Paul's bookshop & buy Rahner's "Dangers dans le catholicisme d'aujourd'hui."

Then I met the very pleasant

young bearded Jesuit that I met with Promaeus six weeks ago at the Buco. We had a very pleasant talk.

On the way out of the Columbus Hotel I met four young priests, two from Washington and two from Baltimore. They were very pleasant men.

I came back here, had a good supper, and spent a couple of hours with De Bonis in his room watching Congressmen.

Thank God for a wonderful year. I am lucky to be alive. I hope I can work for Our Lord's honor during the year to come.

I must pray for all who have been so good to me.

This is the last night of the old style breviary. Actually the new ones are not out yet. We shall have to feel our way through the thin for a while. I hope to wait for the

new bracelet with the old psalms.

→ 1/1/61 — 11:59 — Room 607 —
Pensinat Romans — Sunday — New
Years Day.

This has been quite a day. I got
up at the usual time, said Mass and
had breakfast. At 1:15 PM. I was
at the Cardinal's house for dinner.
Marcella and his sister and the
brother and his sister were there. We
had the best meal in my life. The
two of them explained the various
traditional dishes for New Year's
day. We had lentils (the men who
eat lentils on Jan. 1 will count
a lot of money during the year) and
we had a kind of pork or ham meat
loaf. We also had turkey. It was
quite a meal. Altieri said that
tomorrow the employees of His Office
are having a party for him at the Vill
Marin. It should be quite a

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things. Evidently the old man is looking forward to this one with something less than enthusiasm.

We asked about the date of the next meeting of the sub-commission on the Lehigh. He will be there if possible. In other words, he will not be on hand.

Marcella walked with me most of the way back to the Pensamati. We talked of O'Leary and of many other things. He is aware of the fact that the diocese of Springfield has not had a bishop for 42 years. And he seems aware of the fact that such a process has hurt the moral of the boys in the Springfield diocese. The lost man named from our souls was poor Bill Healy.

After a short siesta I went to the Columbus to see Proach. On the way in I met Fr. McGinnis, S.J. and

Mrs. Evans and Mrs O'Neill, both of Washington. We had a good time together.

Then I took Ed Roach out to El Buco. We had a fine supper. Then I returned to the Pensonate. Now to bed.

→ 1/2/61 — Monday — 4:16 PM
Room 607 — Pensonate Romans.

I awoke early this morning and I was quite tired when I arose at the usual time. After Mass and breakfast I went back to bed. I got up a little after noon and read the second volume of Rohner's *Écrits Théologiques*.

I found him stimulatingly accurate and profound on some questions. On other his terminology seems quite imperfect. Unfortunately Rohner is one of those who teaches that the Church is both visible and invisible.

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To my mind that sort of terminology, simply defining the sense and the effectiveness of the Teaching. I shall have to read him much more. He is far more meaningful than men like Conger and Gournet.

I forgot to note yesterday that the boss again asked me about the time of our subcommission meeting. This time, however, he seems to be checking it. He says that he wants to come if he has time. I shall be quite astonished if he shows up.

This noon I had a very effervescent letter from Maurice. He is delighted with the Puiter appointment. He will be leaving for Palm Beach next week. He will stay there until Jan. 30. Maurice is a wonderful friend.

Now, with the help of God, I shall get busy on the material for the Thursday meeting of the subcommission.

1/3/61 - Tuesday - 11:20 AM - The Room off Inquisition Alley.

Last night at about seven young John McIsaaczy came up to the room. After a few minutes we went out and found Ed Roach, who had managed to get himself lost looking for the Pensimato. The three of us went to the Passetto, where we had a fabulous meal. I treated. Then we went back to the Columbus Hotel and talked a while, then I went home to bed.

This morning I arose at the regular time and said Mass, and had breakfast. After breakfast a Father Purney, the national director of the boy singers in England came over to the table and we had a delightful talk. Then I came up here. The Pope is visiting the place tomorrow morning, and they are cleaning it up.

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Feeling let me in.

Now to get back to our friend Saunoy;

52) Honorius Augustodunensis, in
Gemma animae cap 3. — "Ecclesia
diciter convocatis, quae non
timore, sed amore Spiritus Sancti
enam fidei convocatur." [This
is actually the way it reads on p. 674
of Saunoy]

53) Hugh of St. Victor — *De Sac.*
Part 1, c. 2 — "Ecclesia sancta
corpus est Christi uno spiritu
vivificata, et unita fide viva,
cuius corporis membra singuli
quique Fidelium existunt." —

"Ecclesia sancta, id est, unio-
ersitas Fidelium, corpus Christi
vocatur, propter Spiritum Christi
quem accepit."

54) Peter the Lombard — in

IV Sent, d. 4 - "Isti baptizantur
Fideles dicuntur, qui a Fidelium
consortis non separantur, cum
orat Ecclesia per defunctos."

74 55) Arnulfus Lexoviensis -
in sermone quem in Synodo habuit -
"Ecclesia, sicut noster, carissimi
fratres, congregatus Fidelium dicitur.
Fideles autem sunt, qui consentunt
nomine Christiano, qui scilicet
de agnitione fidei catholicae Chris-
tiani nominis contrahunt dignitatem."

56) William the Abbot - in the life of
St. Bernard, Book 2, c. 6 - "Ecclesia
una est, et quidquid extra eam
est, quasi extra arcam iudicio
Dei necesse est interire et dilui."

57) Alanus - contra Waldenses
Book 1 - "Sciendum ergo quod

*Ecclēsia dicitur locus materialis,
et Ecclēsia conventus Fidelium,
sicut et Ierusalem dicta est de
qua dicta est [sic in originali]:
Ascendit Iesus in Ierusalem; et
conventus populi, qui erant in
Ierusalem."*

58) Guillelmus Autissiodorensis
in Summa - Book 3, c. 4 - "Et
ita tunc erat Ecclēsia, id est,
congregatio Fidelium."

59) IV Lateran - "Una est
Fidelium universalis Ecclēsia,
extra quam nullus omnino salvatur."

60) Alexander of Hales - Part 4,
qu. 2, membrum 4, art 3,
"Ecclēsia tota est in Christianis."

61) Albert the Great, de

Sacrificiis Missae, Tractatus 3,
c. 6 "Graeco nomine Ecclesia
etiam Latino nomine dicitur
convocatio; et quia voces et
convocationes sunt rationalium
tantum animalium, et inter homines
rationales non sunt nisi verbum
rationale fidei audientes, et inter
percipientes, ideo dicitur Ecclesia
fidelium congregatio." — This
is a new twist. Ordinarily that
process of reasoning is used to show
the difference between Ecclesia
and Synagoga.

(2) St. Bonaventura — Sermon 1
on the Hexameron — "Loquendum
est ergo Ecclesiae [sic in originali],
quae quidem convocatio est
rationalium. Synagoga autem est
gregem et hominum brutaliter vis-
entium. Ecclesiae loquendum est,

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quae quidem est unio rationalium
uniformiter et concorditer unitorum
per concordiam et uniformem custodiam
divinae legis, per unionem et
concordiam coherentium divinae
pacis, per uniformem et concordem
consonantiam divinae laudis."

(63) St. Thomas Aquinas -

A - In IV Sent, d. 6, art 4, in q. 1

"Ad primum dicendum quod
baptismus dicitur fidei sacramentum
qua [evidenti means quia] per
eum homo coetibus Fidelium
aggregatur."

B - in IV Sent. d 13, § 2, a. 1

"Et quia congregatio corporis
mystici per unitatem verae fidei
primo constituitur: Ideo haecetium
secundum nos dicitur quod a
communi fide, quae catholica

dicuntur, discedit; contrarias
opinionem vehementer inhaerens per
electionem.

C) In IV Sent. d. 20, q. 1, art 8
"Cum Ecclesia sit congregatio Fidelium.
Congregatio autem sit duplex, scilicet
economica, ut illi qui sunt de
una familia; et politica, sicut
qui sunt de uno populo: Ecclesia
similiter congregationi politicae,
quia ipse populus Ecclesiae dicitur.

D) CG 4, c. 78 - ... "Ecclesiam,
quae in collectione Fidelium consistit."

E) Exp Ia Decretal. "Ecclesia
nihil est aliud quam aggregatio Fidelium."

F) Exp Symb. - "Unde Ecclesia sancta
catholica idem est quod congregatio
fidelium, et quilibet Christianus

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(64) Richard of Middleton.

In III Sent, d. 13, a. 2, q. 1.

"Quartum ad primum, sciendum quod cum Ecclesia sit collectio Fidelium, ut habetur de cons. dist 1, Ecclesia potest dici corpus ad similitudinem corporis homogenei."

(65) Durandus de Mimatensis -

De Officiis, lib 1, c. 1 "Notandum est ergo, quod Ecclesiam, alia est corporalis, in qua scilicet divini Officia celebrantur; alia spiritualis, quae est Fidelium collectio."

(66) John XIII, in the Epist. on the celebration of Masses. "... catholicam Ecclesiam, quae congregationem Fidelium comprehendit..."

(67) Alvaro Pelazo, de Planctu Ecclesiae, a. 37

"Secundum fratrem Alexandrum
de Ordine Minorum, Magistrum in
Theologia solemnissimum, Ecclesia est
multitudo Fidelium sine universitas
Christianorum."

Cirano

68) Nicolaus ~~Lincensis~~ - in Matt,
c. 16 - "Ecclesia non consistit in hominibus
ratione potestatis vel dignitates Ecclesiasticas,
vel saeculares, quia multi Principes et
Summi Pontifices inventi sunt apostatae
a fide, propter quod Ecclesia consistit
in illis personis in quibus est notitia
et vera confessio fidei et veritatis."

69) Thomas Merton of Walden -
Doctrinale fidei antiquae [sic]
Tom 1, Book 2, art 2, c. 8 - "Idcirco
non electorum tantum est Ecclesia,
nec etiam reproborum; sed Ecclesia
mixta est ex reprobis cum electis."
- Tom 2 - de Sacramentalibus -

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"Secundum utramque litteram
nomen Ecclesiae vel multitudinis
Israel verissime secundum intentionem
primam dicitur de tota illa
collectione Fidelium."

— Saenoy is very much
impressed by Netter.

[should be 1423]

70) — The 1523 Approval given
+ the book on the Sacraments by
the Theological Faculty of Paris

71) — The 1427 approval of the
first two books by Martin V and
the Roman curia.

72) John Gerson — Treatise on
the Magnificat part 3. "Est enim
Ecclesia congregatio, seu potius
convocatio, Fidelium, prout
occupatur a triumphante
destinata."

³
 74) Alfonsus Tostatus, in c. 13
 of Sensu, q. 763 — "Hoc attendendum
 est, quod aggregatio Fidelium, quae
 facit Ecclesiam, vocatur aliquando
 corpus Christi vel membra eius."

— Praef. in Ev. Matth. q. 12
 "Decendum quod Ecclesia, quae
 est congregatio Fidelium, habet
 multas partes necessarias, sine
 quibus manere non potest."

— Alfonsus, Pat 2, c. 37
 "Ecclesia est tota universitas
 Christianorum."

⁴
 75) Nicolaus Panormitanus
 in cap "Significati" de Electione —
 "Universalis Ecclesia constituitur
 ex collectione omnium Fidelium; unde
 omnes Fideles orbis constituent
 istam Ecclesiam universalem, cuius
 caput et sponsus est Christus."

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75) Nicolaus Cusanus - *De concordantia catholica*, (Book), c. 1 "Ecclesia est corpus unum, ex omnibus rationalibus creature spiritalibus adhaerens capiti suo Christi."

76) John of Turrecremata - *Summa de Ecclesia*, Book 1, c. 1 "Ecclesia secundum rem: est enim Catholicorum seu Fidelium collectio."

- The same room - 1:15 P.M.

The boss has just named Sam Henry Friedman, the fellow I met at the dinner, head of that Institute of Pius V. The lad is a supposedly converted Hungarian Jew. Augustine is a Swiss

The Same Room - 1/4/61 -

77 Joannes Rozarius - in oratione
de communione sub utraque specie
in Boileau (miles)

"Oportet igitur quod certa et
manifesta sint signa et indicia
Ecclesiae catholicae, per quae dis-
cernantur oves a lupis. Huius autem
signa sunt unitas fidei, unitas
sacramentorum et praeceptorum Dei."

→ in eadem oratione "Ulterius ex
praedictis potest colligi una des-
criptio Ecclesiae catholicae; talis
videlicet quod Ecclesia est corpus
mysticum, organicum, fide Christi
animatum. Corpus ponitur loco
generis; additur mysticum, ob
differentiam corporis naturalis, sicut
ad similitudinem eiusdem decatur
sic; organicum, propter diversitatem
statuum, graduum, et officiorum,
ad similitudinem diversorum
membrorum in corpore naturali,

quae sunt diversa organa. Iuae
 declarans Apostolus, inquit prima
 ad Corinthios XII: Sicut corpus
 unum est, etc. Ex quibus verbis
 et sententiis Apostoli clare habentur
 particulae tres, scilicet, quod Ecclesia
 est corpus mysticum, organicum.
 Additur autem, fide Christi animatum,
 per quam Ecclesia militans in tali
 esse constituitur, et ab omni alia
 Ecclesia sive congregatione distinguitur.

— This goes back to Moneta of
 Cremona, for whom the great
 sign or mark of the Church was
 faith. According to Moneta the true
 Church was distinguished from
 all of the sects by its possession
 and profession of the true faith.
 Manifestly this same tradition stands
 out in John of Roessa. And many
 of the other men who gave the
 definition "Congregatio fidelium"

must have taught the same way. (151)

78) The Academy of Brescow, in a treatise on the authority of the sacred canons - "Est ergo Ecclesia corpus mysticum, organicum, fide Christi animatum. Corpus positum pro genere: additur organicum, id est, habens organa, quia secundum Apostolum. Sicut in uno corpore materiali multa membra habentes, omnia autem membra non eundem actum habent; ita multi sumus unum corpus in Christi; singuli autem alter alterius: Et sicut unum membrum servit sibi et toti corpori, sic in Ecclesia militante, diversi in diversis statibus et officiis sibi et aliis in Ecclesia subministrant. Addunt mysticum; quia secundum Apostolum, Sicut corpus unum est et multa

membra habet, omnia autem
 membra corporis cum sint multa,
 unum corpus sunt: Ita et omnes
 nos, qui in Christi baptizati sumus,
 unum corpus constituimus Ecclesiae.
 1 Cor 12. Ad dicitur fide Christi
 animatum, quia sicut anima
 corpus, sic fides animam
 vivificat, dicente Scriptura: Iustus
 ex fide vivit. Ex quo fit per hoc
 omnes baptizati habentes fidem
 Christi sive informem sive formatam,
 constituent Ecclesiam militantem.

— This was before the Bell-
 armian controversy. These people
 held that all the baptized people
 who have the faith of Christ, whether
 they are in the state of grace or not
 constitute the Church militant on
 earth. This is something like
 the position of Socinus. They make
 no effort to consider the eternal

bonds of unity as such.

79) St Antoninus - De ecclesiis
et eorum patronis - tit 12 "Ecclesia
tripliciter accipitur, pro collectione
fidelium generali, pro congregatione
Pastorum speciali, alias spirituali,
pro aedificatione lapidum materialis.
De prima acceptione dicitur I Tim
3, Scias quomodo in domo Dei oportet
te conversari, quae est Ecclesia Dei
vivi, id est, congregatio Fidelium."
— infra "Secundo modo sumitur
Ecclesia pro congregatione bonorum
fidelium, qui sunt per caritatem
Christi incorporati."

Here is exactly the same notion
found later in Latomus and in
Netter in the 15th century. The word
"Ecclesia" is sometimes meant to
signify good Catholics. It does
not mean the good who are

completely outside the Church, because these men, working on the idea of the Annan sanctus, did not consider that there could be any men in the state of grace outside of the Church."

— 10:35 AM— The same day and the same room.

I have just had the best papal audience any American ever had. At about 10:35 the Pope came in with Ottaviani, Parente, Cesari, Montini, D'Amico, and a couple of others. I knelt down at first and then, when I saw that he was looking at his own books, I ducked over into the bay of the further window, the one on the right. After a few minutes Cesari came over and brought me into the group. The Pope was talking about his own writings. Then he turned to me, and I knelt down to receive

his blessings. The Cardinal told him who I was and what I am doing over here. He seemed quite pleased. He asked me if I taught in Latin or in English. I said I taught in English. And he said "Beati Sei" and added that it is a pleasure to teach in a language in which one is fluent. Then the Cardinal told him how I had left all my work in the USA to work over here for the Council. The Pope had a hard time figuring out what commission I was on. When he was finally sure about the theological commission he thanked me again. Then he said that he wished that he could go to see my dear country. I think he meant it. Ottaviani praised the USA very highly. Then the Pope turned to me on his way out and told me to send him some of my writings. I certainly shall

do so as soon as possible.

It was an unforgettable experience. It was even better than any of the audiences I had with Pius XII.

I am definitely glad I came over and stayed over.

— Now I had better go back and pick up this narrative where I left off.

Incidentally the Pope said, noticing that I was working with Launoy, that he always liked to see someone working with old books. I was saying the same thing to the seminarian the other night.

— Yesterday before I left Cseres told me about the Friedman appointment. Friedman is a converted Jew, and a Hungarian Jew. Cseres does not trust him. Frankly he looks like too much of a smoothie to me. The boss may be letting himself in

for some trouble.

I went home and had a pleasant dinner. On the way down my friends were gathered in front of the Hotel Columbus ready to get into the bus that would take them to Compins. I asked several of them, including Ed Roach, to call Pa and tell him I was all right.

Jim Cowley told me that Eddie O'Brien has just received a parish. I am delighted to hear it.

After the siesta I wrote some letters. In the morning I had a card from Jack Murphy with the news that Mohan was resigning from the AEP staff. I like Bob, but he never did his job properly. I wrote to thank Bob and to inform Bill McDonald of the situation. Then I wrote Jack to tell him that I would like to have him take the book

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reviews. If he does not want them, I would like to have the post go to John Skinner.

I walked up to Holy Office to mail the letters. I met the Cardinal and Parents there. I also met the Cardinal's sister.

Last night I went to bed early and had a fine sleep. I was up at the usual time this morning, and I said Mass, had breakfast, and came on here. I told the sisters at the desk that I wanted my room made up. They have let it go for several days.

80) Pius II De gestis Bosileensis concilii, lib 1 - "Ecclesia est Fidelium multitudo ubique gentium dissipata -" et infra "Ecclesia ergo significat convocationem multitudinis: deo

Ecclesiae, id est, multitudini
Fidelium congregatae in Concilio
~~generali~~ " generali "

[The lights have just gone
off]

81) Dionysius the Carthusian
In Matt. Act 28 — " Aedificatio,
hoc est, spiritualiter collocatio
et confirmatio Ecclesiae meae,
id est, congregationem Fidelium,
corda eorum per fidem, caritatem
et gratiam mihi inseparabiliter
connectendo, ita ut omnes sint
unum corpus mysticum, unusque
domus. "

82) St Bernardino of Siena
Sermo 20, Tuesday after the 2nd
Sunday in Lent — " Ecclesia unum
est corpus per vinculum caritatis. "
— Lauenoy tries to make it

(160) appear that this is the same as
the "congregatio fidelium."

— Sermon 37, Thursday after
the 5th ~~month~~. Sunday in Lent.

"Ecclesia duplex est, militans
et credentium in Deum, triumphans
etc."

83) Ambrosius Calepinus, OESA
in his *Victorialis* — "Fidelium
omnium, qui per orbem sparsi
sunt, universitas, a Christianis
Ecclesia dicitur."

84) Sylvester Prieras OP
in Sermon ^{on} "Ecclesia" — "Videtur
Ecclesiam esse idem proprie
quod populus convocatus seu
adunatus in Dei cultu"

85) Goffridus Boeffardus,
Chancellor of Paris, in *Expositio*

canonis Missae - ad illi verba
Offerimus pro Ecclesia sancta - "Ecclesia
est congregatio fidelium."

- infra "Est congregatio omnium
fidelium a principio mundi usque
ad consummationem saeculi."

- This should explain to some
extent why these writers did not
stress the universality of the Church very
much. They were usually talking
about the Church as it has existed
from the time of our first parents.

86) Jacobus Almainus - Theologian
of Paris. De auctoritate Ecclesiae
et conciliorum. c 2 - "Cum
Christi Fidelium collectio non
sit solum corpus politicum, et ad
finem naturalem ordinatum, quod
est vivere secundum virtutem
naturalem; verum etiam est corpus
Christi mysticum ad finem

(162) supernaturalem, vitam scilicet
aeternam, ordinatum.

87) Cajetan - de Auctoritate
Papae et Concilii - impugnat
Almainum, sed non estem definitum.
— IIa, q 8, a 3 ad 2. "Quod
intelligit formaliter de Ecclesia
militante, hoc est, de congregatione
Fidelium existentium in contate."

88) Philipus Decius in Sermone
pro iustificatione Petri Concilii.
"Constat et omnibus exploratum
est, Ecclesiam universalem,
quae congregatur Fidelium deuter,
[an Ecclesiam de coras, dicit I]
indigere reformatione in capite
et in membris."

89) Dominicus Jacobatus Cordensis
In Libro de Conciliis, act 1, n. 17

accepts the teaching that the Church is defined as "fidelium sine Catholicon collectio."

90) Polydorus Vergilius - de inventione rerum, Book 4, c. 1
 "Et haec est Ecclesia sancta, id est, communis Sanctorum supra petrum fidei aedificata, cuius caput existit Christus."

c. 2 - "Crescebat Ecclesia fidelium Ecclesia nimirum quae est communis seu coetus Fidelium."

91) Iudocus Clithovaeus in Sermon de 90 art fidei Symbolis - "Porro Ecclesia diffinitur tota Fidelium et in Christi regeneratorum congregatio, quae corpus est Christi mysticum; et Christus ut homo est caput, sicut dicit Apostolus, scilicet ad Eph c. 1."

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92) St. John Fisher - John of
Rochester - in the preface of his
4th Book against Oecolampadius
"Quid est Ecclesia catholica, nisi
corpus unum ex plebe Patribusque
collectum, ubicunque fuerint
per orbem sparsi?"

- Contra Tetricum Veleron -

"Ecclesia quid aliud est quam
Fidelium in quandam unitatem
collectio?"

93) Franciscus Sichetus, O.F.M.,
in Comm. ad Q. 2 prologi Scoti:

"Ecclesia est illa hominum
congregatio, quae semper ab
initio institutionis suae manebit
[sic in originali] stabilis in
eiusdem fidei ac doctrinae
professione."

94) Senonense Concilium (1528)

~~"Ecclesia est illa hominum congregatio"~~

"Ecclesia est tabernaculum illud Dei cum hominibus, in quo habitat cum eis. At ipsi populus eius erunt, et ipse Deus cum eis erit eorum Deus." - This was a decree of faith.

95) Joannes Maior - Theologian of Paris. - In Matth. C. 16 - "Ad secundum dicimus: Ecclesia est Fidelium collectio."

96) Guillelmus Parvus OP. Paris - Hortus Fidei - ad art. 9 Symb. Apt. "Circa quod sciendum est, quod Ecclesia idem est quod congregatio. Unde Ecclesia sancta idem est quod congregatio Fidelium, et quilibet Christianus et [sic in originali] - the word must be

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"est] sicut membrum illius -"

— in a French work the Latinized title of which would be "Victor Salutes" — ad art 9 Symbl. Ap.

"Credo sanctam Ecclesiam Catholicam, id est, Credo congregationem omnium Fidelium in una fide, cuius caput est Dominus noster Iesus Christus."

97) Claudius Viexmontius,
On the method of confession, a book
he wrote for the use of the College of
Navarre in 1532. — "Est autem
Ecclesia tota Fidelium in Christo
per baptismum [sic] regenerantium
congregatio, cuius Christus
caput est, et optimi quique
Christiani eius membra sunt,
in vicem caritatis vinculo
coniuncta; mali etiam eius
membra, sed putrida, et per

peccatum mortua."

When (if ever) I credit my writings on the membership in the Church, I must take cognizance of this use of "membrum" before the terms of St. Robert & Sylvius —

98) The theologians of Paris approved the book of Vieuxmontier, and thus they should be considered as approving this definition of the Church.

99) Albertus Pighius - *De Hierarchia* Lib I, c. 1. "ut evidens faciamus quatenus sit Christi Ecclesia, ab ipsa nominis notione exponendum est. Ecclesia, itaque latine multitudinem, coetum aut conventum significat. Israel enim vox est, multitudinem non qualemcunque, sed convenientem et conciliatam in unam aliquam societatem. Et quamvis varias

formae sint humanarum societatum,
 ut ob causas finesque diversos
 in unum conveniunt, concidentque
 homines, et secundum suam
 formam, sua cuique imposita
 conveniens nomenclatura, ut
 inter se conveniant homines
 ad finem supernaturalem assequendum
 in fide, cultuque Dei ac religione
 et spe salutis inde adipiscendae,
 eiusmodi hominum societati
 Ecclesiae vocabulum appropriatum
 esse in Scripturis Ecclesiasticisque
 scriptoribus plane intelligimus. Sed
 et vera est et falsa de ~~de~~
 Deo fides, vera falsaque religio,
 veri Dei falsorumque deorum
 cultus, hic statim in duo e
 diametro se recat Ecclesiae,
 videlicet in Ecclesiam sanctam,
 quae rectam de Deo fidem servat,
 vera religione verum Deum

colit et adorat, et ab eo salutem suam expectat: Et in eam quae dicta omnia non habet sincera ac recta; sed vel in omnibus, vel in aliquo eorum aberrat."

100) Desiderius Erasmus - in
Explic. Symboli Apostolorum, cate. 5
"Ecclesia societas et contubernium
est, non quorumlibet, sed sanctorum.
Quemadmodum concilio Satini
declarat conventum, non quorum-
libet sed eiusdem reipublicae civium
in unum congregatorum ad consult-
andum de communibus commodis"

— Et infra — "Satis est credere
in terris esse quondam societatem
ad vitam praedestinatorum, sine
apud Indos, sine apud Isaditaros.
sine apud Hyperboreos, sine
apud Afros."

Even Savoy does not try t

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make Erasmus look good.

⇒ 1/5/61 - Thursday - 10:02 AM

The Room off Inquisition Alley.

Yesterday after completing the previous entry I walked back to the Pensimote in the rain. I had dinner and had a good siesta. Then I went out with Bob Lamb. Right outside of the Bar San Silvestre we met Brennan the Dean of the Rota, and he took us in to high tea. He was very friendly.

Then we had haerents of the usual place, and returned to the Pensimote by way of the 64 hrs.

After supper de Bonis insisted that I come to his room for another of those quiz shows. We had a pleasant evening.

In the morning it was not raining, although it had rained very hard at least twice during the night. I said Mass, had breakfast,

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and set out for the Holy Office. It started to rain before I reached St. Peter's Square. Kientrich let me in, and here I am. I shall try to finish the Savoy stuff today. Of course the big meeting comes this afternoon.

I have made no immediate plans for it because, as far as I can see, nothing has been done. The only material I have received for our group has been that given by Congo. As far as I can make out the unspeakable Tromp is simply going to let things slide so that he will be called upon to write the votum before the Feb 13-16 meeting.

101) Adamus Salseboltus, a theologian of Lauenau, in his oratio quodlibetis. — "Ecclesia est convocatio in unam aliquam societatem, quae in fide cultuque Dei et religionis consensit."

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102) John Diedo - De Dogmatibus Ecclesiasticis, Bk 4, c. 2 "Ecclesia generaliter, secundum institutionem accepto vocabulo, est multitudo hominum consentientium aut convenientium in unam aliquam societatem; velut cum dicimus Ecclesiam Christi, significamus eos qui convenient in Christo."

— infra - "Ecclesia sancta est multitudo quae sancta unitate laetatur, unitate intellecta, non secundum congregationem in unam patriam vel provinciam, in unum corporalem locum, sed secundum unionem unius signaculi fidei, et unius spiritus vivificantis in omni loco et gente, sive se facie noverint, sive non noverint."

103) A Catechism edited at

Rome (in Italian) in 1545 -

" Quid est Ecclesia catholica?

A Est fidelium congregatio, quae a Deo ad vitam aeternam ordinata et electa est. "

Laenay then goes into his Post-Tridentine authorities, and begins a new series of numbers. (p. 680)

1) Council of Mayence in Christianae institutionis articulo 10 - "Ecclesia
"est coetus hominum qui a primo electi usque ad ultimum Deo per fidem Christi inhaerent. "

2) ^{ORIUS} Matthaeus Orius O. P. of Paris
De Quingue Verbis Pauli contra Haereticos - "Nam sicut corpus unum est, et multa membra habet; omnia autem membra cum sint multa, unum corpus sunt;

ita Christus. Etenim omnes Fideles
verum corpus Christi sunt, qui
eodem spiritu vivant, eadem car-
itate connectantur, eundem panem
et eundem calicem participant."

3) John Gropper - in Christiane
Institutione. - "Ecclesia est soc-
ietas omnium Fidelium, inde ab
initio mundi in unum corpus
mysticum sub uno capite Christi
per Spiritum Sanctum arctissimis
coniunctionibus in vinculo caritatis et
pacis conglutinata."

4) Michael Buccingherus, a
priest of Calmar - Historie
ecclesiastice [no book or chapter
given] - "Ecclesia catholica
militans est Sanctorum communis
seu congregatio completens
tam bonos quam malos. Vel

aliter: Ecclesia est multitudo
 seu collectio fidelium fide et
 caritate unita. Vel sic: Ecclesia
 est congregatio fidelium consentientium
 in unam ac eandem Evangelii
 doctrinam secundum consonantiam
 sanctorum Patrum, et in eundem
 catholicum ac legitimum sacra-
 mentorum ritum."

3) Franciscus Torrens - De Romani
 Pontificis supra Civilis Potestate,
 Bl 1. "Sponsa Christi est Ecclesia,
 os de ossibus eius, et caro de carne
 eius, id est, communicans, sicut
 scriptum est, carni et sanguini
 quae sponsus participavit."

Bl 3 - "Credimus nos, hoc est,
 Christianos, qui Ecclesiae Dei
 sumus, per baptismum ablutos,
 sanctificatos, et iustificatos in
 nomine Domini nostri Iesu Christi,

quod est credere sanctam Ecclesiam,
id est, sanctificatam et mundatam
lavae aquae in verbo. "

6) Robertus Cenalus, theologus
q Paris - "In traductionis syco-
phanticae, tome III, in Calvinum -
- " Verum est, inquiunt, Ecclesiam
esse congregationem recte credentium;
sed quaerendum est quinam sint
illi vere credentes. Merito quaeritis,
quinam sint vere credentes: Idem
documenta datis, vos esse alienatos
a vulva, errantes ab utero, loquentes
falsa. Nemo enim quaerit, nisi quod
se perdidisse animadvertit. Vere
credentes sunt doctrinam sanctorum
Patrum asserentes; vere credentes
sunt gravi in hoc reo remanentes,
qui a prisca Patrum fide nunquam
descesserunt. "

7) Martin Persius (who was at the Council of Trent) De divinis Traditionibus, part 2, de privato spiritu assertionem [sic] 5 "Per Ecclesiam sic obiter intelligo (ne nobis obstrepent, cum de hoc nomine falso gloriemur ad-versarii) Fidelium in Christi credentium congregationem in unitate fidei permanentem, non ut isti sunt in varias sectas super rebus fidei gravissimis male divisi; sed idipsum dicentes omnes in una fide sub uno Christo et in uno baptismo, sicut Paulus docet."

8) Hosius Wormiensis (Who was a Cardinal Legate at Trent) De Symbolis, c. 14 - On the article "Fides sanctam Ecclesiam Catholicam." —
"Hanc ex animabus nostris

constructam domum esse, dicit
 Chrysostomus, quam describit Aug-
 ustinus ex multis animalibus unam
 civitatem unum animum et cor
 unum in Deum; et alio loco dicit,
 eam esse populum Sanctorum
 ad unam civitatem pertinentium,
 quae civitas corpus Christi est,
 cui caput Christus."

c. 20 — "At autem quae de re
 agatur intelligi possit, scire
 oportet, quod sicut vidimus in
 uno homine esse animam unam
 et unum corpus; Tamen diversa
 esse membra ipsius; Ita Ecclesia
 catholica est unum corpus et
 habet diversa membra, sicut etiam
 Paulus meminit. Anima autem
 quae corpus hoc vivificat est
 Spiritus Sanctus; caput vero
 illius Christus."

9) Claudianus Epenacens - Theologian of Paris, who was sent to Bologna for the Council of Trent - In I Trin 3, "Quae est ecclesia Dei viventis? Multorum, immo omnium, ad unius Dei fidem atque doctrinam coetus et convocatus."

10) Melchior Cano - Who was at the Council of Trent - De locis book 4, c. 2 - "Nobis in praesenti non est animus disserendi nisi de Ecclesia militante, hoc est, coetu Fidelium viatorum..." [This is the first time I have ever seen the three dots used. Sauray uses them like this "..."] Sane vero quemadmodum infideles nondum baptizatos in Christi voce intelligere, non cum veritate solum, sed cum sensu etiam communi pugnat, ita haereticos partes Ecclesiae non esse

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constituendum est. Id quod commune est quidem omnium Theologorum, non eorum modo qui scripserunt, sed eorum etiam qui vetustate habentes nobilissimi. Testatur hoc Cyprianus, Augustinus, Gregorius, duoque concilia, Lateranense et Florentinum. Recte igitur Nicolaus Papa definiuit Ecclesiam esse Catholicam collectam.

⇒ ~~11~~ 9:05 PM - The same day - 1/5/61
Room 607 - Pensionato Romano.

I did not sleep well last night. This morning I was very tired. At about 12:05 PM I stopped work on the theses and started home. I seem to have picked up the beginnings of a cold. The weather has been miserable. The sidewalks have been wet for weeks. It is always either raining or preparing to rain.

I had a good dinner and a very good siesta. At 4:30 I arose and went to the meeting. Once again the streets were wet. At the moment it was not raining. The sky was fairly clear, although this does not mean a thing over here this year.

The meeting was held in Tromp's room. It started at about 5 P.M. Present were Witte, S. J., Schmaus, Leenger, Bali, Fenta, Lattanzi, Seclery, and Tromp. + Gagnebet.

The first thing was the handing out of Lattanzi's votum. I was, as usual, furious, I figured that my own theses had been in the hands of Gagnebet long before Lattanzi's votum had been. It turned out, however, that Lattanzi had mimeographed his own copies, which I should have done.

Gagnebet wanted a synthesis of my thesis, but I said that the

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Theses themselves should be considered first.

Sattangzi read and commented on his own theses, which were very good. There was a discussion.

Schmaus, with my support, avowed a listing of points to be considered. Tromp talked far too much, injecting himself into every argument.

Schauf and Balic, for my money, brought some order out of the whole business. Gagnebet proposed that we follow the outline of the Mystici Corpus. I countered that we should follow the outline of the schema compendiosum. They went along with me.

Before the serious discussion Tromp said that we should take cognizance of the stuff in reviews. Schmaus thought that we should follow the thinking of non-Catholics.

I say that we should stick to the magisterium and the theologians.

At 5:15 or so the bells of St. Peter's rang out and Tromp closed the blinds, with the probable idea that this would shut out the sound. It did not.

Tromp made it clear that du Bois is only the honorary president of the subcommission. Apparently du Bois has changed his mind several times.

Tromp and Izaguirre at first tried to tie the whole thing to Sattangi's votum. Later I think they seem to have given up their plan, at least in its more dangerous aspects. Many of those present reminded them that we are dealing with an oecumenical council.

Tromp, incidentally, let drop the opinion that the Council itself cannot be held until after 1962.

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But there is always the idea that the Pope himself is pressing for early action.

The discussion of the Faltongi theses was enlightening. Witte is a nice fellow, but he does not know much about ecclesiology. Schmaus and Faltongi are the ecclesiologists from Europe and Bali is the best theologian.

The next meeting is set for next Thursday, Jan. 12, 1961, at T, in the Holy Office.

Bali objected, but he came to see that this next meeting is requisite. We must have something to offer if we are to be ready for the Feb. 13-16 meeting of the full commission theologian.

I must work in a loyal way. After the meeting Seclercy told me that Faltongi had mimeographed

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his own votum. My Theses will
be mimeographed and sent out
before the next meeting. And I
shall submit my criticisms of
the Pallonzi votum.

After the meeting Pallonzi
drove me back here in his car.

A letter from Maurice was
waiting. He is going to stay in Cedar
Rapids. Octomani told him to.
I knew that AO did not want him
taking favors from NY.

He sent me a check for
\$16. I shall give it to Cecchetti.

At supper Lorenz kept telling
me that he had recommended
me to Pallonzi for bishop of
someplace in the USA. He said
that Pallonzi had asked if I
was too Irish. The boys will
be glad to hear about that and
they will, I hope, hear about it.

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Maurice had heard, through one of the secretaries of the delegation, that four men have turned down Phillips. This is interesting if true.

I am invited to the MacMurrays' apartment for dinner at 1 PM tomorrow. This should be good, a real Befana dinner in Trastevere.

Tomorrow is a festa, so I shall not be able to get back to Savoy.

I must be on my guard tomorrow. The guest of honor, who "wants to meet" me, is a certain Miss Anna Brady a correspondent of the Baltimore Sun. She is a convert and has a daughter a Sacred Heart nun.

If we all work together, we may make something out of this De Ecclesia business. So far we have done nothing. I shall start right away tomorrow to do a Baynehet wishes and to bring out

what I think should be in the volume. (187)
I pray that God may bless my efforts.
Despite the frightful rain (and I
guess it is still raining) this has not
been a bad day.

As a group we have wasted a
great deal of time up until now.

22 11:50 PM - The Same Night.

A couple of hours ago the phone
on this floor rang. No one answered, and
it sounded something like mine, two boys.
It turned out to be a call for my Neap-
olitan friend in 605. I tried to get
him, but he was out. I finally got
him, and it turned out that he had
answered the call. We had a very
nice visit.

I have had a hard time finishing
my office. Now I must finish the
stuff in the Symposium on the Coenils.
I was astonished to find that the
Italians, like the Americans, have an

(188) inferiority complex with regard to
the French & Germans.

→ 1/6/61 - Friday - Feast of the
Epiphany - 7:25 PM - Room
607 - Pensionate Romans.

This morning I awoke with a
roaring cold. After Mass I went
back to bed. It did me a lot of
good. I did not feel well and
I took my own temperature. The
thermometer read 104° . I was
resigned to go to the hospital when
suddenly it occurred to me that
maybe I had not shaken the thin
properly. I shook it, tried it again,
and found that I was just 98° ,
normal for me. The relief was
great.

At one I went to the Mac Manus
for lunch. I stayed for tea. It
was a great time for me. I like
people who know what it is all

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about. The Brody woman gave me a ride home in her Mercedes-Benz. I learned a lot about Italy from this visit.

I must try to get into shape for tomorrow.

→ 1/7/61 - Saturday - 11:45 PM.

Room 607 - Pensionate Romane.

This has been quite a day.

I awoke with a terrible cold. I said Mass and had breakfast at the usual time, and then went back to bed. It was raining horribly. I slept until dinner time. Then I awoke, took the usual pills, and went down to eat.

After dinner I went back to bed. At about 5 PM I got up and walked to the Holy Office. I formally asked the Cardinal's permission to go home after the Feb 13-16 - meeting of the full theological commission. I also told

(190) him about the success of the meeting of the subcommission. And I insisted upon the good done by Lattanzi.

He wants me to come to dinner with him on the 15th. I must remember this. And he is delighted with what has been done at the meeting on the 5th. He is most anxious to have something to send to the full commission on the 16th.

About the books, he told me that definitely the one on the Catholic Church and Salvation will not be enough. I must send to Washington and find copies of some others. And he insisted that I do not need to have them in white.

I must write to Bill to send me copies of all the books outside of the originals in the group together. Poor Lorena bought me some red wine of Montepulciano this

afternoon. That is the town of St (191)
Robert Bellarmine, my favorite
Saint. I signed the petition for his
canonization. I was in the town itself
as a witness to a fatal accident. And
I have devoted my life to defending
St. Robert's teaching as authentic
Catholic doctrine.

Tonight I decided to buy 10
copies of "The Catholic Church and
Salvation" for the members of
the subcommission. I ordered them
from the St. Paul's bookshop.

In the bookshop I met three fellows
from the American College and two
Christian Brothers. The Christian
Brothers are defending my teaching
against the Dominican Liberal
Catholics in this town.

I helped and guided on English
men in the choice of a book for
another man.

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When I returned I found that
Zoren had bought some wine
from Montepulciano for me. That
as I said, is the wine of S. T. Robert.

Zank was up here tonight. Strongly
called, and we should have a good
day tomorrow.

27 1/8/61 - Sunday - Feast of the
Holy Family - 11:00 PM - Room
609 - Pensinot Rooms.

This has been quite a day. I
arose at the usual time, said
Mass, and had breakfast. At about
9:30 AM the first carload of my
old students arrived. A few minutes
later the second carload (Ephatic
and Don, and Joe, and Pete) came
in. After seeing the sights from
our roof we started out for the
part of Regio north of Rome.

First we visited Sestium
de Porto (I think that is the

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name) and we saw the beautiful church. First we had stopped at a little place where some had coffee and others (including myself) had an Amaro Viterbis. Then we went down by a side road to the Castelmuro di Porto. We saw the wonderful church, and spoke to some of the people. We stayed there quite some time.

Then we left and, after some difficulties, arrived at the point on the Via Flaminia at which the road to Calat turns off. We went to Calat. It was even more of a medieval town than Castelmuro di Porto. Calat is out of this world. It is an ancient stronghold of the Anguillars, who are hated there today, despite the fact that they died out 300 years ago. The poverty in the region is still ascribed to the

(194) fighting between the Anguillans and
the De Vico crowd a thousand
years ago.

We landed in Calcutta, and one
of the group (Pete Shrimshovely,
Don Ravi, Joe Mills, Charlie
Mulholland, Tom Stranberg, Justin
Farman, Bob Smith, and I) met
the pastor. He took us inside the
Church, and we saw the beautiful
decoration, including the marble
panel described in Degeffette's book.
We also saw the statues of Saints Cor-
nelius & Cyprian, and learned that the
church is dedicated to Saint Cornelius
& Cyprian in the Savin. We saw
the marvellous triptych in which
the central figure is a picture of
Our Lord holding a book on which
is written "Ego sum, vito &
vita & ~~vita~~ vito." "

Then the pastor took us to his

rooms, which form a part of the original design in which the church and the castle are included. He showed us the relic of the foreskin of Christ, mentioned in the infamous book by Pegrefetty. The reliquary is beautiful. It is in the form of two angels holding a sort of crown in which the foreskin itself (a little white thing) is concealed. The box is obviously missing. We did not ask to see it. The pastor showed it by himself. It was in his apartment, and not in the place behind the altar where it should have been. The reliquary is filled (the crown part) with obvious precious stones, including emeralds. We actually saw the thing, and we could have held it in our hands had we waited to.

Then the pastor (who is leaving

(196) soon + take up a new pastorate in
Fabrich di Roma, a place outside
of Civita Castellana. I insisted that
we have a cup of coffee. His mother,
who is his housekeeper, ground the
stuff and made the coffee. It was
delicious. We left him 1000 lire
for an intent for a Mass for us
tomorrow. I shall not forget the
goodness of his mother or the kindness
of that priest.

He had a cat named "Meo"
who stayed on his shoulder. He
studies, despite the fact that he
had a fine typewriter, was filled
with cardboard boxes. We
learned a lot about him and about
the diocese of Civita Castellana in
Italy.

After we left him we went for
a tour of Calceati. First we
went to the edge of the cliff + he

town is built in such a way that the side to the left as one enters is a terrible cliff. We went to it, and found that it was the town toilet, among other things. We talked to some fine looking people in the neighborhood. They hate the place. And all seemed to hate the memory of the Anguillan. Then we went to the other side of Calcuta and we saw the Via della Porte Secrete. Down a short block from the beginning of the street there is a square I shall never forget. On the left as you come out of the first part of the street is a little square in which there are houses approached by three steep flights of steps, one in the center, and one to the left, and one to the right. Then, to the right, was another little square. You crossed that, turned to the

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left, went down about twenty feet, and found another cliff. That, it seems, according to one of the natives, is the porta secreta. It was possible to escape that way when the town was being attacked and taken in the bad old days.

After Calcata we went back to the Via Flaminia. The next stop was Civita Castellana. We dined at a restaurant named Castellana (I have a signed menu with the names of all 8 of us who were present), and we had a wonderful meal.

After the meal we saw the town. First we saw a beautiful church. It had a beautiful triptych of Our Lady. The style was pure Roman. It was one of the loveliest churches I have ever seen.

Then we went to the cathedral. (199)
bought several (3) cords, and, among
other things, treated an altar boy to
some candy. One of the canons stood
us around.

Afterwards we came home and had
supper at Giovanni's restaurant near
the Via Veneto. Tom Stansky & I
argued about Jack King's article. I
think I did some good.

Then came the trip home. Here
we had an interesting discussion.
This has been one of the great days
of my life. I shall never forget it.
Castelmuno di Porto, Calce, and
Civita Castellana, will always
be more than names to me. And
Viterbo!

It is something like Montepulciano
(the birthplace of St. Robert Bellarmine)
only more so. You enter through a
passage through the walls. The meter

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hinges on which the gates were hung, are still there. The front part of the church and the pretoria are the parts of the old castle of the Anguillara. But the people are nice.

This is the situation in which my own grandfathers found themselves 100 years ago.

I shall never forget this trip to the north of Rome.

27 1/9/61 - Monday - 4:20 P.M. - Room 607 - Pensinista Romano.

This morning I was up at the usual time, said Mass, and had breakfast. It looked like rain, so I did not dare to go to the Holy Office. I still have the remains of a cold. As a result I sat all this morning and until now this afternoon.

Incidentally now it is raining again. It has rained just

about every day for the last two weeks.
And before Christmas it seems that it
rained about every day for three weeks.

I must get some letters off. And
I must draw up my criticism of the
Sattani's votum.

→ '10/61 - Tuesday - 10:24 AM -
The Room off Inquisition Alley.

Last night, just after I finished
the previous entry, Spadafora
came into my room and gave me an
off-print of Rome's article in the
current edition of *Divinitas*. It is
entitled "L'Enciclica 'Dei
Afflante Spiritu' e le 'Opiniones
Novae.'" It is a real block buster.
It will have very serious re-
percussions here and throughout the
Catholic Church.

Rome takes off on an article in
"Civiltà Cattolica" entitled
"Dove va l'esegesi cattolica?"

It was written by a certain Father Luigi Alonso-Schökel, S. J. It is the same kind of nonsense being handed out at C. U. by Segman and at the Jesuit schools, especially Woodstock. Boneo demolishes the thing. And, apart from the Alonso article itself, he manages to show that the Biblical Institute itself has become a center for anti-Catholic teaching here in Rome. It does not seem possible that the most blatant status quo type of ecclesiastical jobholder can let this one go. Something must happen as a result of Boneo's article. I am proud to have him as a friend.

This morning I arose at the usual time, said Mass, and had breakfast. Then I took the five letters I had written and set off for work. I intended

& stop off at Seminaries and Universities to congratulate Rome, but the Pope was in there.

I walked over to Holy Office. Little John could not change my 10,000 lire bill, but he took my letters anyway. The letters were to 1) Pa, 2) Martin, 3) Little Bill, 4) Molly Shore, and 5) Johnny Wright. Johnny is, in some ways, as bad as Jim Rogers. He has been stallin on that book review for three years.

I received letters from Catherine Rich, Walt, and Little Kathy. I found that Bill's in-laws are going to spend this month with him. I pity my poor brother. Now that the old man is no longer working steadily, they will be down there all the time.

Little John let me into the rooms through the inside elevator.

When I arrived here I found
 De Luca working at the desk at the
 other end of the room. He looks
 younger than ever, and dirtier than
 ever.

The first thing I shall do, with
 the help of God, is to get down a few
 more of Saunoy's definitions.

11) Simon Vigoreus, a theologian
 of Paris - in Sermon 18 on the
 Creed - "Ecclesia est coetus
 Fidelium, non uno in loco, non
 una in serbe, non eodem in
 regno congregatorum, quae ab
 initio mundi initium habuit,
 et usque ad mundi finem duratura."

12) Alphonsus Salmeron, S. J.
 in Prolegomena 42 - "Ecclesia
 catholica militans est vera per
 fidem et caritatem Hierosolymis,

in qua sola vera est remissio
peccati et redemptio, salus et
sacrificandi acceptabiles Deo hostis
virtus."

- In Tom 3, part 2, tractate 25 - "Vox
autem synagoga proprie significat con-
gregationem populi vocantis, sed
ponitur et pro loco, quemadmodum
et Ecclesia vocabulum, quod et
ipsum a Graecis desumptum est, et
proprie significat evocationem ad
audiendum de reipublicis negotiis.
Interim tamen pro loco seu Templo
usurpatur, in quo solet convenire
concio. Veteres autem scriptores
Ecclesiastici plerumque usurpant
Synagogam pro coetu populi Iudaici;
Ecclesiam vero pro communionem Christi
fidelium."

13) Peter Soto, O.P., who like Salmeron
was at the Council of Trent. In

Explicatione Symboli - "Credimus ex omnibus omnium temporum et nationum hominibus in vera fide et sacramentis invicem communicantibus et convenientibus, canon fieri Ecclesiam; atque hoc significatur verbius Catholicam Ecclesiam."

14) John Hersels, a John of Soevain, who, according to Savoy was also at the Council of Trent. In Explicatione Symboli Apocataum, c. 50, - "Est Ecclesia congregatio hominum, ad haec [the word might be hoc in Savoy's text] convocata a Spiritu Sancto, et meritis Christi ei communicantibus."

15) Gentianus Hervetus, who was also at the Council of Trent. In his catechesis [Savoy gives only the Latin version of the

original French text] - "Ecclesia
est coetus Fidelium a Spiritu
Sancto convocatorum, ad audiendum
et faciendum quicquid eorum
saluti expedit."

16) Gabriel Prateolus, in catechismo
"Ostendit Ecclesiam, id est, cunctorum
Christi Fidelium congregationem, pro
qua Christus in carne multo fecit
et pertulit."

17) Michael Merspurgenis Ep.
In brevi institutione ad Christianam
pietatem: "Haec catholica, id est,
universalis appellatur Ecclesia,
quod quamvis ad omnes orbis
partes dispersi Fideles, et diversis
temporibus viventes, eandem tamen
semper fidei et doctrinae confessionem,
et similem eorundem sacramentorum
usum teneant, idque per spiritum

veritatis, quam Christus Ecclesiae
suae se daturum promisit, ut
maneant in ea in aeternum."

18) Clemens Monitionus
Cardinalis - In the Compendium
Institutionum Theologicarum, c. 33
— de Symb. Apst. "Ecclesia
sumitur pro universitate omnium
iustorum et sanctorum, tam
victorum quam comprehensorum, et
hoc modo ^{Edm} accepit Apostolus ad
Ephes. V. —

— Infra "Accipitur quoque
pro congregatione omnium iustorum
dentatam comprehensorum, sicut
eam accipit beatus Augustinus
in Enchiridis capite 56

— Infra "Alio modo sumitur
Ecclesia pro congregatione hominum
in caritate existentium, de qua
Apostolus ad Eph. 5."

— Infra "Altera modo sumitur Ecclesia, ut complectitur omnes, qui communionem professionis fidei, similiter et doctrinam sacramentorum secundum catholicam et Apostolicam traditionem habent."

— Infra "Ecclesia de qua communiter loquuntur Doctores, accipitur per coetum Fidelium victorum, qui numero vel merito adunati sunt in fide et cultu visibili unius veri Dei"

19) Petrus Vielus - Theologian of Paris - In his Catechism or Christian Instruction - "Per hunc articulum, Credo sanctam Ecclesiam catholicam, intelligo coetum Fidelium, qui tam bonos quam malos Christianos complectitur."

20) Carolus Guillardus, Carnotensis Episcopus - in a formula to be used

for the instruction of his people -
 "Pastor - Quid Ecclesiae nomen
 intelligis?

Puer - Populum Dei, id est,
 eum populum, qui vero Deo
 utitur ad illius gloriam, et sempiternam suam felicitatem.

Pastor - Ubi is est populus?

Puer - Non loco definitus,
 neque natu, neque sexu,
 neque aetate; sed ipsa Dei
 gratia, quam quisque recipit, ex
 Dei est populus, sive Graecus, sive
 Iudaeus, sive servus, sive dominus,
 sive mas, sive faemina. "

21) Edmundus Augerius S.J.

In a catechism written in Latin
 and in Greek - "Iubemus credere
 unam esse Ecclesiam, id est,
 Fidelium congregationem, suis
 insignibus decoratam. Nam

nos sanctam imprimis nominamus,
 quod extra hanc nulla esse possit
 sanctionis. Deinde catholicam
 dicimus, id est, universam [sic]
 ac tam late patentem ut neminem
 aversetur qui illius se curae
 permittit, sed omnibus sit obvia,
 tanquam parens optima, doctrinaque
 perpetuo duraturae spirituali
 cibo reficiat. "

22) Robertus Stephanus - in a
 catechismo punctis in locis Latinis
 Locus "Magister - Quid est Ecclesia?
 Discipulus - Corpus et societas
 Fidelium, quos Deus ad vitam
 aeternam praedestinavit."

23) Carolus Borinus, Ingolismensis
 Ep. - In Ecclesia sua Manuali
 ad expositionem art. IX - "A
 Temporalibus Apostolorum recepta

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loquendi consuetudinis sanct-
orum Scripturarum verbum hoc
(Ecclesiis) [the insert is Saunoy's]
usurpatum est ad significandum
republicam Christianam et coeternum
Fidelium, qui per fidem ad veri-
tatis lumen et Dei notitiam vocati
sunt, ut post dissipatas ignor-
antiae et falsitatis tenebras Deo
pie et sancte serviant, et eum
toto corde diligant. Atque ut
quidquid id est, uno verbo com-
prehendatur, Ecclesia, ut ait
beatus Augustinus in Psal 90,
est corpus huius capitis (Christi)
[again, the insert is Saunoy's]
Ecclesia est, non quae hoc loco est,
sed quae hoc loco, et per orbem
totum terrarum. Et in his de
Catechymendis audibus, Ecclesia
est populus Dei per omnes gentes,
quod est corpus eius. - [Latinist
from the French by Saunoy himself]

24) The Catechism of the Council of Trent - Part I, art 9, ann. 3 "Communi sacrorum literarum consuetudine haec vox (Ecclesia) [the insertion is Lauroy's] ad rempublicam Christianam, Fidelium tantum congregationem significandam usurpata est, quae scilicet ad lumen veritatis et Dei notitiam per fidem vocati sunt, et reiectis ignorantiae et falsitatis tenebris, Deum verum et Deum verum pie et sancte colant, illique ex toto corde inserviant. Atque, ut unico verbo haec res tota absolvatur, Ecclesia, ut ait Augustinus, est populus fidelis per universum orbem dispersus."

25) Petrus Benedictus - Theologiae of Paris, In confessione Catholicis fidelis, art 25 - "Vocamus ergo

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Ecclesiam congregationem Fideleium Christi, qui conveniunt et conveniunt in confessione doctrinae et parae religionis, quam Apostoli et eorum successores semper et ubique tenuerunt et propoverunt -

- This is the first one to bring in the point about the Apostolic college. It parallels what may be done by St. Peter, Conner, St. Robert, and Bannay. Journay seems to have missed this point completely.

26) Onuphrius Panvinus, in De primatu Petri, part 3. - "Ecclesia quid aliud sit quam fideleium in quondam civitatem collectis?"

27) Franciscus Lucas Burgensis, in Cap. 16 of Matth. "Ab his (LXX interpretibus) [the insert is Journay's] acceptam Ecclesia

vocem Apostuli appropriaverunt
coetui confitenti credentique in
Iesum Christum Filium Dei."

28) Franciscus Ferrardentius, OFM
of Paris - in *Notae ad Lib I Irenaei*
contra haereses, c. 3. "Ecclesia est
congregatio Christianorum."

29) Philippus Hiez, OFM in *Serm 2*,
5th Sunday after Easter - "Olim congreg-
atio Fidelium apud Iudaeos Synagoga
vocabatur, nunc apud nos Ecclesia
dicitur."

30) Edmund Campion S.J. the
martyr. On the 9th of the reasons
which he set forth to the students and
teachers at Oxford. Ecclesia dicit
"vocari civitatem sanctam,
fructiferam vineam, montem
exelsum, directam viam,

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colymbam unicam, regnum, caelum,
sponsam et corpus Christi, firm-
amentum veri, multitudinem illam
cui Spiritus promissus instillet
omnia necessaria.

31) Caesar Card. Baronius - ad
annum Christi 37, num. 99.

Not important. He just says
that the place would not be called
the Church if it did not hold
the people of the Church.

32) Joannes Aegorius, S. J. - Inst.
Moralium, lib 5, de 4^o praecepto,
c. 20 - "Secundo quatenus quatenus
Ecclesiae nomine intelligatur, sine
quid Ecclesia voce significetur.
Nicolaus papa de cons. d. 1 Ecclesia
definit collectionem Fidelium seu
credentium. Sed sciendum est
Ecclesiam posse dupliciter accipi.

Primo ut est omnium fidelium ab initio mundi ad eius usque finem et exitum multitudo... Secundo modo dicitur Ecclesia, quae in Christi nomine per baptismum, qui est fidei sacramentum, Christianorum plebem a Synagoga distinguit. Nicolaus loco citato Ecclesiam primo modo accepisse videtur.

33) Iacobus Gretser, S. J. Contra Replicatorem, c. 9. "Vera Ecclesia, hoc est, coetus Christianus recte colentium."

1/11/61 — Wednesday — 11:40 PM.

Room 607 — Pensinate Romano.

After I finished the previous entry, I went upstairs and tried to pay for my letters. Still no luck. Then I walked home. I had a pleasant dinner and I took the usual rest. I felt full of life and I cut

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The priests short + go back + Holy Office. This time the lights were out in the whole downstairs section. I walked home with Spadafora who really is in Romeo's corner.

I called up Bill Cummings and we had supper together at the Scoglio di Friggio. It was not bad. I got out of it for less than 4000 lire. Bill had not heard about the Romeo article. Both Alonso and Zerwick are his teachers.

We had a long and serious discussion about the problem. It is quite evident to me that men like Alonso and Zerwick are actually undermining the faith of the priest. They are supposed to teach. Their method seems to be not to deny any dogma outright but to hit at its center by asking the

students what it means. Thus, according to Bill, they will admit that inspiration is the process by which a book having God as its author is produced. But the Bibleism crowd will see to it that the student will ask "What do you mean by a book that has God as its author?" And questions of that kind will go on indefinitely.

I came home, had a fair sleep, and awoke a little early. I said Mass, had breakfast, and started off for Holy Office. On the way I stopped in at the Congregation. I am glad I did.

Romeo and Gertrude were there. They were quarrelling, although they are still friends. I gathered that some unpleasantness about the article had occurred yesterday during the Pope's visit to their

offices. Roner stayed with me a long while. He asked me to submit to him a list of the unorthodox theses I had heard during the past few years. And he asked me to get Spadgora to do the same.

I gave Cecchetti the Mass intentions I had received from Shuey (\$16 for 11 Masses) and gave the old boy something to think about. I told him I was not going to buy any favors with Mass intentions, or, for that matter, in any other way. He was quite thankful for the intentions and quite flustered about what he had said the other day. He gave me a detailed sheet on the expenses of the interdiocesan seminaries.

By the time I was able to go out of the Congregation it was too late to go back to Holy Office. So I

came home. I had dinner, had a short siesta, and read Kerner's article again. I want to be prepared in case any questions come up on it. Then I went out and bought a copy of Time. This is one of their less brilliant weeks.

At supper tonight I met a Mr. Kelly from Brooklyn. He seems to be a kind of labor priest. He is here with the Butler party. He tells me that Tim Champagne is in town, staying at the Grand.

Kelly came up to the room for a while after supper. He seems like a pleasant fellow.

⇒ 1/12/61 - Thursday - 9:30 AM
Room 607 - Pensionate Romane.

Last night I had a very fine sleep. I arose at the usual time, said Mass, and had breakfast. Bob Lamb wants me to get him a

ticket to the consistory. I certainly do not want to go myself.

I intended to start out for Holy Office earlier than usual. Unfortunately the rain started again. I do not think we have had 24 hours without rain any more than twice since the end of November.

I am not going out in the rain. With the help of God I shall stay here and work on the matter for this afternoon's meeting of the subcommission. I hope to list the theses Fettingi has done.

→ 1/12/61 - 9:30 PM - Room 607

Pensineto Romano.

I stayed in all morning and worked on the matter for the meeting. Dinner was pleasant. I took my usual siesta, and started out for the Holy Office. I met Schaaf and we had a pleasant talk. Actually we started the

meeting a couple of minutes late. Present were the same ones who had attended the first meeting. They were Gagnebet, O.P., Balic, O.F.M., Pattonzi, Schaaf, Secuyer, C.S.Sp., Witte, S.J., Seclery, O.M.I., Tromp, S.J., and Fenton.

At the start of the session Tromp gave us all copies of his latest book. The meeting, incidentally, was quite friendly.

First Gagnebet called for general observations. I led the parade with three general observations.

A) There should be as little metaphorical language as possible. This is the age of science, and metaphor for us, is the language of poetry.

B) Among the theologians who have given definitions of the Church, the greater number have defined the Church in function of faith. The basic definition has always been "con-

gregis seu convocatis fidelibus
in Christo."

3) The expressions "regnum Dei"
and "potestas tenebrarum" in the
Sattangi script should be explained
in terms of Rev XIII. Hermannus
genes.

Tromp read the text of the
Hermannus genes, which he seems
not to have seen before.

Balis followed up with an
appeal for more reference to the
Fathers. Both Balis and I appealed
to the German Bishops.

Secuyer was not in favor of the
Rex - Propheta - Sacerdos then in
the Sattangi text. He also said
that the then was too long. And
he did not like the expression "alter
Christus."

Schmaus said that my thesis
21 should be in there. And he

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plainly did not like Sattangi's work at all.

Witte is an eccentric. He wants the Church defined as the plerome Christ. Most of the meeting was wasted on this suggestion.

Gagnebet wants the order of Mystère Corps followed. He has been gathered in by Tromp. And, as usual, Tromp did most of the talking.

The result was that before next Tuesday, Jan. 17, we all are to have our observations in to Sattangi. And our last meeting before the meeting of the full commission is to be Saturday Jan 22.

It is quite obvious that this will be a job. Sattangi will write his second votum. The first was drawn up without the help of any other member of the subcommittee,

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as far as I can see. The members are hopelessly divided. Witte is not a theologian at all. The Holy Office Votum has been done away with entirely. And the suggestions of individual members are simply ignored. The February meeting should be interesting indeed.

I have enjoyed my stay over here, but I shall be glad to get back home. I can see right now that the work I have done has been wasted so far as the council is concerned.

At any rate I stopped them from talking about the Church being visible and invisible at the same time. God help the Pope with these lame brains around.

The Cardinal should have taken greater care in choosing this commission. And the sal.

commission is a joke. As far as I
can see I am the only ecclesiologist
on it. (327)

> 1/13/61 - Friday - 11:10 AM -

The Room off Inquisition Alley.

I did not sleep well last night.
Arising at the usual time I said
Mass, but found that the dining-
room was locked. It was probably
just as well.

At about 9:30 I took seven
books over to the St. Paul's bookshop
+ ship home. They were the two by
Trinny, one on the Catacombs, one
Latin grammar, one on the episcopacy,
the one on the Communion of Saints,
and one of the little ones. That will
lighten my load considerably when I
head for home.

My books ordered from St. Paul's
bookshop have not come in as yet.
I hope something comes in so that I

can give the Pope a couple of my books.

Then I walked up to the Holy Office. I gave Alfred the letter to John Whalen. Then I paid for all seven letters. Father Seclery let me in downstairs, and I found that he was just as disappointed as I was with the meeting yesterday. He gave me a copy of the Rome American, the one that comes in for the Cardinal every day.

Di Meglio came in to the office upstairs, and, in his usual respectful manner, asked me to take and publish what I thought he said was a speech by the Cardinal. He came into the library room after Seclery left, and he gave me the printed copy of a speech he had given himself on Jan. 2 at a celebration in honor of the Cardinal's

25th anniversary in Holy Office. I told him as tactfully as I could that we would not be able to use it. He seemed a bit hurt. At the moment I could not care less.

After that flop yesterday afternoon, things look rather grim to me. I can see that I shall have very little to say about what actually goes into the Council. What I have done here will be of great help to me for whatever work God lets me do in His Church for however long I may live. But I realize that it will have very little bearing on what actually comes out of the subcommission on the Church.

I shall now continue, and perhaps conclude, my citations from John Searcy.

34) Francis Searcy, S.J. - *Ille Parnatus Summi Pontificis*, Book 3,

c. 4, n. 16 - "Essentialis Ecclesiae perfectio in vera et viva fide per caritatem operante consistit."

35) Thomas Stapleton, *Theologium of Rouvain* Cont. I, c. 6 - "Ecclesia Christi secundum statum novi Testamenti est multitudo collecta fidelium omnium Christi nomen profitentium, incipiens a Jerusalem, indeque per universum mundum dispersa, crescens per omnes gentes successively pastorum et populorum perpetua, semper illustris et manifesta, mixta bonis et malis, electis et reprobis, fide et sacramentis, sancta communione, una et origine, Apostolica amplexu et perpetuitate catholicae fidei propagatione et conservatione firma usque ad finem duratur."

36) Christophorus a Sacroboscus, S.J.
 (Hollywood) - in Tractatu de investiganda
 vera ac visibili Ecclesia, c. 2 - "Summa
 Ecclesiam hanc fuisse corpus
 heterogeneum, id est, constans membris
 diversae rationis, adeo ut alii
 superiores fuerint, alii subditi, alii
 pastores, alii oves, alii praediti potestate
 dirigendi et coercendi, alii nec-
 essitatem habentes parendi et
 obsequendi."

37) Paulus Nazarius O.P. In III a,
 g. 1, a. 2 — "Ecclesia est unum
 corpus mysticum, cuius caput est
 Christus; Fideles autem in gratia
 constituti vera sunt membra."

38) Guillelmus Estius - Theologian
 and Chancellor of Douay. in Adnotationes
 ad praecipua et difficiliora Scripturae
 sacrae loca, - ad c. 18 Matthaei

"Controversia est inter Catholicos et haereticos, quid nomine Ecclesiae intelligendum sit. Ioannes Hus et cum secuti haeretici nostri temporis definiunt Ecclesiam, praedestinatorum universitatem. Catholicii definiunt societatem eorum qui per rectam fidem et sacramenta sibi mutuo cohaerent."

39) Jacobus Tirenus S.J. - in the Index 5 controversies appended + his commentaries on the Scriptures - Cont. 5 -
 "Nonne Scriptura quotiescumque de Ecclesia vera et propria dicta agit, semper designat congregationem hominum omnibus ~~conspicuum~~ conspicuam?"

40) St Peter Canisius

A) in the *Semina doctrinae Christianae* edited in 1557 in

Antwerp "Ostendit Ecclesiam, id est, ^{etiam} sanctum Christi Fidelium congregationem, pro qua Christus in carne omnia fecit et pertulit, eamque unam esse docet in fide, fideique doctrina et administratione sacramentorum. Secundo eam esse sanctam, quia ea a Christo suo capite sanctificata, tum a Spiritu Sancto usque gubernata."

— The same in the edition of 1560

After 1560 he changed this

B) — Paris, 1567 "Ostendit Ecclesiam, id est, sanctum Christi Fidelium visibilem congregationem, pro qua Dei Filius hominis naturam suscepta crucis fecit et pertulit, eamque docet primum unam esse et consentientem in fide fidelique doctrina et administratione sacramentorum, quaeque sub uno capite Christi, eoque vires eius in terris gerente Pontifice Maximo regitur, ac in unitate conservatur."

- 1587 - in a small catechism
for use in Jesuit colleges. V

(1) "Ecclesia est omnium Christi
fidem atque doctrinam profitentium
congregatio, quae sub uno et
summo post Christum capite et
Pastore in terris gubernatur."

41) St. Robert - Cont - 16th Eccl. Mil.
c. 2 - "Nostra autem sententia
est Ecclesiam unam tantum esse,
non duas, et illam unam et
veram esse coetum hominum eius-
dem Christianae fidei professione, et
eodem sacramentorum commun-
ione collegatum sub regimine leg-
itimorum pastorum, et praecipue
unius Christi in terris vicarii
Romani Pontificis."

42) Andreas Quivallius, In II^a-II^ae
Tract. de Fide, art. 1

ad "Quid ~~est~~ sit Ecclesia?" —
 "Generaliter et latissime definitur
 societas creaturae rationalis super-
 naturalis cognitione Dei adhaerens,
 eiusque vero cultu inter se commun-
 icans." — infra "Pressior et angustior
 definitio Ecclesiae haec est, societas
 Fidelium in vero Dei cultu inter se
 communicantium: Quae definitio
 deprompta est ex Lateranensi Concilio,
 cap. 1, ubi dicitur, Una est societas
 Fidelium: Duo pacto soli congregationis
 hominum convenit. Huic autem aliqui
 addunt, sub uno pastore Christi
 Vicariis, sed hoc magis ad statum
 Ecclesiae, quem in Novo Testamento
 a Christi Domino accepit. Praeterea
 ad statum Ecclesiae huius vitae
 potiusquam ad eius essentiam ab
 unoquoque statu abstrahentem spectat."

43) Dominicus Bonnyus. —

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1/13/61 — 5:35 PM — Room
607 — Pensionate Romano

After writing the previous entry I returned to the Pensionate for dinner. I was dreadfully tired. I had a good dinner and a very good sleep. Here I found letters from Pa, the Kerleys and Tom Martin. Pa's letter was delightful. The Kerleys are havin trouble with the last little baby. It is still living, but that is just about all. Tom's letter was fine. I shall answer all of them soon.

There was also a slip telling me to call Fr Marshall at the American College. I did as soon as I had finished my airta. He invited me to dinner with Rette and the whole crowd at the college at 12:30 on next Tuesday the 19th. And I am to be there at 10 in the

morning on the 16th, Monday, for the biglietti.

With the help of God then next week I have three social appointments. Sunday the 15th at 1:15 I dine with the Cardinal. Monday the 16th, my birthday, I see the handing over of the biglietti. Thursday the 19th I am set for the dinner.

I visited Bob Lamb on the way back from the first floor. He is an interesting man.

→ 1/14/61 - Saturday - 10:25 A.M.

The Room off Inquisition Alley.

Last night, after a very pleasant supper, I continued my letter-writing. I finished this morning, and mailed letters to P. A. Archbishop O'Boyle, Tom Martin, Mac, and Jim Kerley.

After a fine sleep, I said Mass, came up here, and mailed my letters. Now back to Laundry

Dominic Bannez -

A) In brevioribus commentariis
seu adnotationibus in 2a 2ae - q 1, art 10

"Notandum est tertio quod
Ecclesia adhuc duobus modis
dicitur: uno modo ut sit con-
gregatio eorum qui fidem in Deum
profiterentur; et sic eadem est
Ecclesia ab initio mundi usque
in finem, et in hac acceptione usus
est divus Thomas hoc nomine
Ecclesiae quae est VIII art 3 et ita
significatur nomine vineae, ad
quam excolendam pater familias
epit summo mane conducere
operarios.

Altero modo dicitur Ecclesia
Fidelium Viatorum collecta, quam
congregat non solum fides, sed
etiam baptismus, qui dicitur
fidei sacramentum; et hoc
pocti distinguitur ab Ecclesia

quae fuit in lege naturae et in lege
 Moisis: His ita constitutis, facile
 possumus Ecclesiae definitionem
 tradere. Nam si priori modo ex
 duobus ultimis praedictis accipiamur,
 Ecclesia est congregatio seu collectio
 Fidelium, et sic definitur a Nicolao
 de consecrat. dist 1, can Ecclesia:
 Si autem accipiamur posteriori modo,
 ex duobus praedictis poterit defini.
 Primo universaliter, ut comprehendat
 etiam haereticos: Et sic Ecclesia
 est congregatio hominum baptiz-
 atorum, seu protestantium fidem
 in baptismo. Secundo definitur
 specialiter, et sic Ecclesia est
 congregatio Fidelium baptizatorum
 visibilis sub uno capite Christi
 in caelis et vicariis eius in terris."
 - B) In futuribus tractatibus, in
 eodem loc. * dealing with the
 question: Utrum Ecclesia sit

collectio Fidelium?" - After
 giving ~~oppositions~~ arguments to the
 contrary, Bonney says: "Sed
 contra est caput Ecclesie, dect. 1
 ubi sic Ecclesia definitur: Et
 glossa super illud I ad Timotheum
 3, Quae est Ecclesia Dei? [sic]
 Dicit, Ecclesia est convocatio
 multorum ad Dei cultum." [Infer:]
 [Here Launoy seem to omit some of
 the text of Bonney] "Tertio notandum
 est quod haec Ecclesiam militantem
 duobus modis accipere possumus,
 aut pro universitate omnium qui
 habuerunt, habent, aut habituri
 sunt fidem Christi, licet in
 nullo alio cultu, exteriorique
 religione conveniant. Duo modis
 loquens de Ecclesia dicitur Thomas
 IIIa, q. 8, a. 3, et Doctores
 asserentes eandem Ecclesiam
 esse modo cum illa quae fuit

tempore legis naturalis et Mosaicæ.
 Hoc modo etiam sumitur in cap.
 Firmiter. De Trinitate, et in extra-
 vaganti, Unam sanctam, et cap.
 Ecclesia de Consecrat. dist. 1, in
 quibus locis dicitur extra Ecclesiam
 non pateri alicui salutem aut
 remissionem peccatorum. Aut potest
 accipi per collectionem viatorum, quos
 unit fides, cuius exterior confessio
 facta est in baptismo. Si sumatur
 primo modo, sic bene definita est
 a Nicolao, et refertur de consecrat.
 dist. 1. cap. Ecclesia: Quod sit
 Fidelium collectus, et dictum est
 in argumentis. Sed contra. Si vero
 secundo modo accipiatur, potest
 definiri, quod sit collectus Fidelium
 baptizatorum; sive sic, est collectus
 Fidelium baptizatorum visibilis
 sub uno capite Christi in caelis
 et vicario eius in terris.

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44) Gregory of Valentia, S. J.

De Analysis fidei catholicae, lib. 6,
c. 1

A) "Ecclesia est congregatio seu
coetus hominum eorum qui Romani
Pontifici pro tempore existentes parant."

B) "Ecclesia est eorum multitudo
quos beneficis vocationibus divinae,
verus Dei cultus, et vera Dei
cognitio indita divinitus coniungit."

C) "Definitur adhuc pressius Ecclesia,
ut sit hominum multitudo quam
congregat, non modo verus Dei
cultus in hac vita, et vera
cognitio; sed etiam baptismi
sacramentum, eademque pro-
fessio Christianae religionis."

45) Christophorus Zellius, S. J.

De Doctrina Theologiae, lib. 1,
c. 9, n. 2 "Ecclesiae nomen
intelligitur universus coetus

Fidelium sub uno Pastore vicario
Christi servans unitatem fidei in
vinculo pacis."

46) Adamus Tannerus, S. J.

kle Fide, q. 3, dub. 2, n. 45

A) Quid sit Ecclesia - "A Doctoribus
Ecclesiasticis et Theologis hoc loco
in bonam tantum partem pro recto
hominum coetu ad veram klei cog-
nitionem et cultum, veraeque relig-
ionis societatem divinitus evocato."

B) - infra "Militans Ecclesia
versam aliquando lato semitur
per congregationem Fidelium seu veram
fidem profitentium, qui in quovis
statu sine naturali et ante legem
scriptam, sine post legem seu
scriptam seu Evangelium vixerunt
aut vivant."

C) ibid n. 46 "Frequentius tamen,
nisi quid addatur, universum hoc

loco strictus reservari solet
pro congregatione Fidelium Christ-
ianorum, quae subiecta Christo
collecta, instituta, et fundata
est."

D - infra "Idea ratione Ecclesiae
communiter definitur solet ex
catechismo Cōnsvii, omnium
fidem atque doctrinam profit-
entium congregatus, quae sub
cens et summo post Christum
capite et Pastore in terris gub-
ernatur; explicatur vero iuxta
ea quae de membris Ecclesiae
dicuntur, definitur potest
coetus Fidelium baptizatorum
tam corpori reliquo quam suo
capiti visibili in terris legitime
adhaerentium." — Jaenay notes
that Tanner backs up this
final definition with an appeal
to Synon "Ecclesia est plebs

Sacerdoti adunato et Pastori suo
grex adhaerens."

47) Petrus Cabrera, Hieronymianus
in IIIa, §. 8, art 2 - "Neque
hic est sermo de Ecclesia secundum
quandam acceptionem, ut pertinet
tantum ad statum legis novae,
secundum quam recte definitur
a Catholicis nostri temporis, contra
recensiones Lutheranos, quod est
collectus Fidelium baptizatorum sub
uno capite Christi in caelis, et eius
vicarius in terris. Huiusmodi ergo
acceptio tantum convenit Ecclesiae
secundum legis Evangelicae statum,
quae in lege naturae aut scripta non
erat unum caput Ecclesiae in terris.
Sermo itaque est de Ecclesia prout
definitur a Nicolao Pontifice in cap.
Ecclesiae, De consecrat. dect. 1. quod
sit collectus Fidelium omnium

qui habent, habuerunt, vel
habitura sunt fidem in Deum et
in Christum. Quia ratione dicitur
esse una Ecclesia, quae fuit ab
initio mundi et durabit usque
in finem."

The same letter of Sauray
has some magnificent citations
showing that bishops are appointed
and established by God to rule the
Churches.

Cabrera, however, is the last
theologian cited. It is to be noted
that the numbers from that
of Concisus on are my own. The
previous ones are Sauray's.

The fourth line in n. 427 on
p. 688 has a misprint. The
letter "h" has been left out
of the word habuerunt. I have
made the correction in the margin.

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The same day, the same room, 12:05
P.M. -

Well, I have finished with
Saunoy. And now comes the great
intellectual adventure. I have found
in this library a complete set of
Roccamerti. This will take the
rest of my time until the Vulcanian
sails. As a matter of fact, now
I wish I could stall for a couple
of weeks more.

Here is the title page for the
first volume -

Bibliotheca Maxima /
Pontificia / in PU2
Auctores melioris notae qui
hactenus pro Sancta Romana
Sede, / tum Theologice, tum
Canonice scripserunt, / fere
omnes continentur / promouente,
despue suppeditante / Illustriss. et

(248) Excellentiss. D./D. Fr.

Ioanne Thoma / De Rocaberti /
Praelato domestico assistente
sacro Solio, ab Innocentio XI.
Archiepiscopo Valentino; olim
in eiusdem Urbis Universitate
S. Theologiae Primario Professore,
Ordinis / Praedicatorum in
Provincia Aragoniae Provinciali,
postmodum / totius Religionis
Generali Magistro; semel,
atque iterum Valentini Regni
Prorege, et in praesentia /
Hispaniarum Inquisitore /
Generali / Sanctissimo in
Christo Patri / Innocentio
XII. / Divina Providentia ~~P~~
Pontif. Max. / Dicata / Tomus
Primus / Seal / Romae:
M. DC. XCVIII. / Ex Typogra-
phia Ioannis Francisci
Buagni / Superiorum

per misso. /

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The index is ~~the~~ "Index
opum omnium Bibliothecae Maxima
... decatae ... 1699.

The set runs 20 volumes.
It contains the following work

1) Abraham Bzovius, Polonus
Cracoviensis, O.P. - De Praestantia
officio, auctoritate, virtutibus,
felicitate, rebusque praecclare
gestis Romanorum Pontificum - 1619
I - 1

2) Abraham Maronita, patria
Ecchellensis Biblicensis diocesis
Montis Libani - "De origine
nominis Papae, eiusque primatus."
Printed in Rome by the College of the
Propaganda in 1661

3) Adamus Tanneus, S.J., a

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German from the Tyrol - "The
Summa Pontificis et de Conciliis."
from his commentaries on the summa.

Finding Roccaberti was the
best thing I have done since I
landed here. With God's help I
must use it every day until I go
home. I only hope there is a copy in the
CU library. The only trouble is of
course that there is never any time
for this sort of thing at CU. This is
ideal. I wish now that I had a
few more weeks over here. I would
really be in good shape.

It is now 1 P.M. I am still over
here, and I shall start the work
on Lattanzi's poor votum. I shall
put this stuff in the green book.

⇒ 1/14/61 - 11:30 P.M. Room 607
Pensinetti Romano.

After completing the previous entry
I actually did a little work on the

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Sattang's volum. I find it more and more hopeless. He is a nice fellow, but he put no thought at all into this one. There are some serious chronological mistakes in the text.

At about 1:30 PM I came back to the Pensionat and had lunch. Kelly was in. Afterwards I went to his room for a few minutes. Then I had a good rest.

At about 6 PM I called Tim Champoux at the Grand Hotel. He insisted that I come over to the Grand Hotel where there was a party going on. I went, and I was glad I went. After the party we took buses to Alfred's at the Alquistes, where we had very poor meals. Then, in the rain, I caught a cab home. Don Rau was there. I met Rutter and gave him Sheehy's greeting.

There was great interest in the Romeo article at the party and

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at the dinner.

Tomorrow, with the help of God, I am to have dinner with the Cardinal. I am anxious to get back to Roccaforte. What a find that has been. I wish I had a set in my room back at CV.

Jim is even more bitter than before against Chris. And he has little use for McPherson, who was, as far as I know, the one who got him the parish. He is all for Bob Chen and has no use even for the memory of George Donahue.

→ 1/15/61 - Sunday - 11:50 AM

Room 607 - Pensionato Romano

This morning I overslept for the longest time since I came to Rome. I did not get up until 9:30. Then I said Mass. Bob Smith served the last part of the Mass. I came upstairs and worked

on the votum of Falluzzi. It is hopeless. He is naive enough to have stated in three places that membership in the Church demands faith as well as the external bonds. This is going to be a disgrace. Fortunately I have gone on record with my own 78 theses. I cannot be blamed for the nonsense that will come from the subcommittee and that will most certainly be scrapped by the full commission or at least by the Council.

The whole thing is a mess. Now I am faced with the necessity of going up to the Holy Office in an hour or so and having to make some kind of a report to the Cardinal. I shall tell him, if he asks me, that, as it stands, the votum 1) has no order at all, 2) that it lacks clarity, and that 3) it proposes as the content of a conciliar constitution

doctrine that is not even theologically probable.

As I analyze the matter now, the votum of Sattangi will have to be done over again entirely. And the play seems to be that it will be done by Tromp.

If it is, the votum submitted by the subcommission will be precisely what the Church of our times does not want. It will be a wordy document, meaningless or even confusing to the ordinary Catholic. The language will be poetic and metaphorical at the very time when we need above everything else to get away from such figurative language in our teaching.

If, however, the Lord gives me strength, I shall submit corrections to Sattangi. Mostly I shall content myself with the indication of the

definite and visible imperfections of his doctrine. I shall not go in, at least to any great extent, to an analysis of his lack of order and lack of clarity.

For report -

First meeting of subcommittee
in the Church - Oct. 28, 1960

Second meeting Nov 26, 1960

~~Third meeting~~

Called + Angelica by Casagrat. Dec. 12, 1960

Theses finished and given + Cardin Dec 17, 1960

Third meeting, Jan 5

Fourth " Jan 12

Fifth " Jan 21

> 1/16/61 - Monday - Feast of St.
Marcellus. 12:20 AM. Room 607
Pensinate Romano

After finishing the previous
entry I went up to the Holy Office
for a very pleasant dinner. Brennan
the dean of the Rota was the guest

of honor. Also present were an Italian senator who was obviously very rich and a big shot and his wife. The Senator was a C D, and the Sorrella gave him a hard time about the "apertura a sinistra." I wish that the boss knew about Witte's "~~ap~~ apertura" of the Church. The Senator could take good care of himself. We had a wonderful time.

After the dinner the boss told a Tardini story. It seems that when all of them were young, he, Cento, Tardini and Pizzardo were all in the same office. He and Tardini were teachers as well as curiales - Tardini lived with some other priests at a pensione run by sisters over by St. John Lateran.

These sisters were fanatics for

the rule and for promptness. Dinner was at a certain hour, and, if the hapless guest came later, it was just too bad.

It seems that one day Tardieu came in late, and his food was spoiled. The sister threw it in front of him. And then he called her and said.

"It's a good thing that you are a spouse of Our Lord. He is good. If you were the spouse of an ordinary man he would knock your head in for something like this."

The Cardinal is seeing me on Wednesday at noon.

Brennon drove me home.

I wrote letters to Pa, Maurice, and Bill McDonald after ending my siesta. I have started one to Chris. I must not let myself become like Tim LeMayoux.

At supper Le Bonis bought a

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bottle of Esencia Costi Spumante
in my honor. I am grateful to him.
I must buy one for the boys tomorrow
night. It seems that the Pope went
to St. Marcellus today. It is odd that
I, the client of St. Marcellus, should
be here on this day.

After supper I had a long visit
with Bob Lamb.

And so I wish myself a
happy birthday. There were a
good many days last year when
I did not think I would live
to be 55.

I am really growing old.

It has been quite a life.

2) 1/17/61 - Tuesday - 12:05 AM

Room 607 - Pensinate Romans

Well, thank God I did have a
happy birthday.

I went to bed late last night,
as was apparent from the previous

entry. I had a wonderful sleep, and awakened at 7:45 A.M. I decided to go to see Pieter receive the liglietto.

So I arose, said Mass, had breakfast and took a taxi to the American College. I met many friends there. I am delighted that I went. Pete Zimadowsky was there. Frank Reh, another priest, and I arranged to go out tonight, or rather last night. They begged off later, much to my delight.

The affair itself was in a large hall. As a ceremony it is not at all impressive. Coady read the actual liglietto, and a priest read the chronicle. I agreed to take the seven Washington men to dinner along with Pete.

After coming back I went to Orvis and, after the usual confusion, managed to order a ticket on the Vulemia for Feb. 19. It is supposed to be ready for tomorrow morning. On the way there (to Orvis) I met

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Lombert Deenne, my old friend
from the monastery at Newark. After
the hectic time at Orvis we went to
the coffee St. Petrus, where we both
had Campari sodas.

I come back to the house where I
worked on the suggestions for the
Sattangzi votum. Then I had a
fine dinner. Then came a siesta.

At the dinner Lorenz, whom I
like come over and started to tell
the Italians that I was the logical
man for Philly. It is a bit embarrassing.
He means well.

After the siesta I finished the out-
lining of the votum and brought it to
Holy Office, along with letters to
Pa, Maurice, Bill & McDonald,
and Edwin Welden.

I bought a copy of Kelly's "Early
Christian doctrines" at the St. Paul
bookstore. I also brought over 5

other books + the sent to the USA: 1) Roman Pontific, 2) The Franciscan Ecclesiologist, 3) Eccelsi, 4) the Pope's statements on the Council, and 5) The Agony book.

Back at the house I found phone calls from Rob and the other priest begging off. Bill Cummings has a call. Bill said that Zerwick had started off against Rome just ~~at~~ as the bell rang today. Evidently Zerwick's tirade is to be continued tomorrow. Bill said that all the boys over there are with Zerwick + Alonso. They are obviously evil men. They have even brought Bill + think of orthodoxy in subjective terms.

Rob and I took the ES bus down to Trastevere where we had a marvellous meal at Scalosini's. It was a wonderful end to a wonderful birthday. After the meal we walked home by way of the Lungara.

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1/17/61 — 12:05 PM. — Tuesday
The Room off Inquisition Alley.

I awoke late this morning after a fine sleep. I said Mass and started out for Holy Office. On the way I stopped in at Orvis. They had a \$60 ticket for me for 360. I went to save the \$60. I am trying. I do not know how I shall make out.

Then I came to Holy Office —

— By the way, in the last entry I failed to say that I had met Fr. Eamon O'Donnell in the St. Paul's Bookstore. We had a fine talk. He is one of the confessor in St. Peter's. He is one of the best students I ever had. —

When I arrived here I called for Seeliey. He brought me in her. He keeps telling how busy he is in. This time I insisted that he stick around a while and answer some questions.

There is a move of Sagnebet's + have
 Tromp write a constitution + substitute
 for Lattanzi's, which everyone agrees is
 a flop. This is supposed to be a
 secret from Tromp himself. Of course
 this is the greatest nonsense in the
 history of a particularly unfortunate
 subcommission. I must try to have
 something ready for that time. I
 may be able to get some stuff from
 the minutes of the old theological
 commission of 1867 ff.

— Here are the entries from the
 "Acta Theologorum qui ad Res
 Theologicas - Dogmaticas in Conclio
 Vaticano Pertractandas Sua Studio
 Contulerunt - Volumen Primum -
 Ex Typographia Vaticana, 1875"

— 1) Methodus Seavandus &
 Commissionis Theologico - Dogmaticae.
 This takes 2 1/2 pages.

This is important and valuable enough to copy out.

n 1. Quam Commissioni Theologiae - dogmaticae incumbat, colligere ac notare errores, qui ab oecumenica Synodo ^Rproxime futura damnandi esse videntur, Concilii Tridentini more constante observetur, ut nimirum proscribendis per Canones erroribus praemittatur brevis et accuratissima catholicae doctrinae oppositio.

II. Quod ad errorum detectum, diligenter

1. errores huius aetatis vigentes ac vivi:

2. errores graves et perniciosi: itemque

3. grossiores ac latius diffusi:

4. neque errores tantum haeretici; sed quicumque fidei catholicae bonisque moribus grave damnum inferre videntur.

III. Quod spectat ad modum damnationis,
proscribentur

1. in Canonum articulis haereses
tantum:

2. in doctrinarum vel Capitulis
etiam reliqui errores, qui damnatione
digni habentur: itemque per modum
delectationis vel execrationis opinionem
monstris, veluti atheismus, pantheismus,
materialismus, aliaeque impietates,
quae circa ipsas fidei conditiones
et christianae religionis fundamenta
verrantur.

3. Haereses, a Romanis Pontificibus vel
a generalibus Conciliis sive ^sdiscretis [sic]
haereses nota, sive Canonum articulis
non damnatae, si eandem penitus
formam adhuc retineant, per novos
Canones proscribendae non sunt; sed
ipsorum Pontificum vel Conciliorum
sententia in Capitulis doctrinarum
instauratur; si vero novae illae

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formam induerint, novis Canonibus articulis confectis.

IV. Ut autem Commissio propositum ipsi finem expeditius ac promptius obtineat, deputentur ab E^{mo} Praefecto aliquot e Consultorum numero theologi, qui collatis studiis materiam exomini subiiciendam per singulas Commissionis generales Sessionibus diligenter praeparant. Subiiciet Theologi deputati

1. seligant errores, qui attentionem oecumenici Concilii merentur;

2. indicent fontes, unde eos collegerunt;

3. significant, ubi illi et quorum periculo grassantur;

4. dicant, utrum iidem alias iam damnati fuerint? et a quibus? et quae damnationis modo?

5. revocent errores ad distinctas formulas, quibus ii doctrinis

Ecclesiae adveniantur:

6. iudicent de errorum gradu ac
qualitate: hinc

7. determinent, utrum iidem per
Canones, an in doctrinam Capitulis
proscribendi sint?

8. offerant insigniorum Scripturae et
Traditionis Testimonia, quibus doctrina
catholica in Capitulis proponenda
et declaranda est:

9. definiant substantiam, numerum
et ordinem Canonum, quibus haereses
condemnanda sunt.

V. Res sic brevissimis sed distinctis
elaboratis capitulis, imprimatur
foliis, quae inter Consultores dis-
tribuuntur, ut in generali eorum
Congregatione singuli ferant iudicium.

1. utrum, et quid addendum?

2. utrum, et quid demendum?

3. utrum, et quid corrigendum?

4. Si quid a quopiam dignum

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animadversione proportionatus, id
scripto expressum tradatur
Commissis Secretariis, ut suo
loco debite eius ratio habeatur.

VI. Quae tandem in generali
Consultorum Congregatione discussa
atque stabilita circa Caputem
ac Canonum substantiam fuere,
committentes rursus theologis
deputatis, ut ipsi eam formam
habeant, et, quoad eius fieri poterit
unitate stili consulant.

It is too bad that the unspeak-
able Trump did not make things so
clear to us. Affairs would have
gone quite differently in the de eub-
submissum.

— Note - In volume I of
the Acta Theologorum, there is
a 26-page "Votum/Reverendissimi
Domini/Iacobi Andree
Corcoran/Commissis Theo-

logico-dogmaticae / Consultoris /
 - De definibilitate doctrinae / quae
 in Christianismo coniugis Sacramenti
 a contractu inseparabilitatem assent. "
 → The first document after the
 Methodus (copied above) is the
 "De Ecclesia eiusque iuribus / - / Votum /
 Ioannis Perrone S. J. / ~~et~~ ~~Commissarii~~
 Commissionis theologicæ - dogmaticæ
 consultoris

P. 1 - "Totum istius argumenti
 materiam in 5 capita partitus sum.
 circa quae potior controversia viget
 inter Catholicos atque ipsorum
 adversarios. Sunt autem 1. De
 Ecclesiae institutione et natura;
 2. de eiusdem Constitutione; 3. de
 proprietatibus et notis; 4. de eiusdem
 dotibus, nempe indefectibilitate,
 infallibilitate et auctoritate; 5.
 demum de Ecclesia [sic]
 iuribus:

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on p. 2 of this votum Perrone has
this sentence: "Hanc vero Ecclesiam
suam Christus instituit, ut
medium ordinarium ad homines
perducendos ad aeternam salutem..."

1/17/61 - 4:30 PM. The Room off
Inquisition Alley.

Young Ottavini drove me back
to the Perumato this noon. I had a
very pleasant dinner. De Bonis said
that if you buy a one-way ticket and
then buy another one-way ticket,
you do not get the discount. After-
wards, however, he said that I
should insist and offered to come
down to the Italian Air office with
me.

I had a half-hour's rest, which
was all I needed. Then, on the
way back, I stopped in at Omis
to ask for my ticket. It turned
out that they had already brought

it + the Italian line. I hope they
bring it back soon. I took out a
schedule of the American Export
lines. Incidentally, it is a good
thing that I did not try to get my
ticket back through Mr. Gorty. Then
I really would have been in a mess.

At the Pensionate this noon I
found the formal invitation + the
dinner Thursday. I shall try to
be there.

After trying to shake the Italian
line loose from a few dollars, I
shall probably take the Vulcania
anyway. The Constitution does not
get in until March 9. That would
be a bit too late.

This afternoon I shall try to
set down what I consider the
key points in chapters 1, 2, and 4
of the schema synopsis. Then
I shall try to figure out the most

important and the most widespread errors on these points.

1/17/61 - 6:35 P.M. The Room of Inquisition Alley.

I have done some good work in organizing the matter of a voting. Now I am too tired to go on. So I shall set down a few statements about one of the most interesting books in Roccaberti.

— *De Aninyon*

Michaelis / de Aninyon /
Decretorum Doctoris Caesar-
Augustani, et S. Officii / Con-
sultoris / — Tractatus de
Unitate civilis, et Pastoris
— Roccaberti — Vol 16 — 1698

De Aninyon uses the same tactic (16-332 ff-) as I did in my "Theology of Prayer." He sets down the topics at the head of the chapter, and then writes about them.

P 336 - C. 2 - The title is "In quo ostenditur nihil gratum et acceptum posse dominum retribuere Deo, a quo tot beneficia suscepit, si extra hanc unitatem divagetur."

Summarium

1) Calicem salutis accipere et nomen Domini invocare ad retribuendum Deo per omnia quae retribuit nobis nemo potest nisi hanc unitatem observet.

2) Calix iste unus de quo omnes, lecto Pauli, participamus omnem ~~pro~~ prorsus indicat unitatem, sicut vinum quod antea erat in multis racemis et modo unum est.

3) Homo non est participes corporis et sanguinis Christi, nisi prius efficiatur in baptismo membrum Christi, et vivat in unitate corporis Christi.

4) Sacramentum Corporis et Sanguinis

Christi signum est pietatis et unitatis, quia tanta est Ecclesiae unitas in Christi ut unus ubique sit calix sanguinis et corpus eius.

5) Calix iste unitatis nos debet inebriare, ut inhabitemus in domo Domini in longitudinem dierum.

6) Unitatem Ecclesiae qui non tenet, hostis est et prophanus [sic], nec praesent ei orationes suas nec possit etiam pro Christi nomine suscipi, vide hic multa sanctorum elegantis testimonii contra eos qui ab hac unitate segregantur [There are on pp 337 f.]

7) Exordium nostrae retributionis ad Deum est unitas Ecclesiae, et permansio constans subiecta Christi pastori primitivae et

Romano Pontifici Vicarius ius.

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→ 1/18/61 - Wednesday - 10:15 AM -

The Room off Inquisition Alley.

Last night I went home to supper about 7:30 P.M. At the newsstand in front of the Consistorial Congregation I met a Sister Mary Basil of the Sister of Charity. She is the American member of the governing board at the Rue de Bac at Paris. I told her about the wonderful care I had received from her news in Washington. She asked me to remember her to Sister Eleanor when I return. I must not forget this. I also dropped a hint about the poor reception Bob and I received at Santa Marta. It may do some good.

Supper was as always very pleasant. After supper I took a walk with Bob Lomb. Then I went to bed.

In the morning I said Mass at the usual time, had breakfast, and set

out for the Congregation. I had
 promised to introduce Saml + Romeo.
 When we arrived at the Congregation we
 found that everyone was in a "Congresso"
 of some sort. I went over to Holy Office.
 There I received from Agostone the
 tickets promised by Uncle. I came
 down here and started to write
 this. When I was well under way,
 Seclercy and one of the ushers came
 in with the volumes from North
 America.

Chies had more common sense
 than I gave him credit for. Connolly
~~and~~ is the only one to complain about
 indifference. Alter and Dick
 Cashing are certainly against us on
 Church and State. I must continue
 these studies.

— In about fifty minutes I
 shall have to go upstairs and see
 the boss. There are the main points

I must bring up.

1) There is a possibility of unpleasantness and of frustration at the next meeting of the full theological commission Feb 13-16. The reasons are

A The only votum on which the de ecclesia subcommission has even made an attempt to work is Lattanzi's. This is not good, and it is, worst of all, in very imperfect order. There is great doubt if the suggestions on which Lattanzi is supposed to act in making out his revised votum will make it satisfactory.

B Although Gagnebet is a fine and pleasant man personally, he has not been at all efficient in running this subcommission.

2 He has not managed to get any corporate action at all out of it.

b There has never been anything like a vote. Several times I rang

has said that it was the unanimous sense of the subcommittee that Talbot's² volume is too long. I differ with him on that point, but he never took the trouble to ask me or to ask anyone else. Actually there is not one point on which we were agreed.

c I submitted a list of 78 theses with a view of finding out exactly what the members of the subcommittee wanted to put into the scheme. No serious attention was paid to it.

d Gagnebin's main contribution has been to pick up a copy of Tromp's comments on the Mystici Corpus and to say that we should follow that outline. Then ^{at} the last meeting, Tromp picked up a copy of his latest book and read out a sentence, and said that "It is all in here." Personally I thought the sentence singularly ill conceived and obscure.

e From the beginning I have noted that eventually Trump wants to write the *de ecclesia* schema. And he wants to make it a simple recapitulation of his own books. — This would be disastrous. Trump, while learned in his own particular and extremely narrow field, is not able to co-operate. His whole attitude is built around the much-advertised fact that he "wrote" the *Mystici Corporis*. "He wants to be the man who "wrote" the section on the Church for the Second Ecumenical Vatican Council.

f Gagniel's attitude has been contradictory in itself with that of Trump. The latter has told us time and time again that we are not supposed to turn out a treatise in ecclesiology, but simply to bring out those truths which are most misunderstood and most denied in this

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particular field. If we merely turn in a rewrite of Mystic's Corpus with some of Tromp's later production, we shall definitely not be doing what we have been told to do.

2 - There may be questions about the subcommittee. The following dates are valuable.

A) Oct 28, 1960 - First meeting - disastrous. Tromp had called it for the Isug. Held here. Discounting of Tromp.

B) Nov. 26, 1960 - Second meeting - useless. No positive action taken - Tromp presided

C) Dec. 12, 1960 - Called to Angelico by Isagnot - very pleasant - but talked generalities

D) Dec 17, 1960 - Theres finished and handed in

E) Jan 5, 1961 - Third
meeting - Sallang's votum given
at meeting. A bit encouraging.
My theses not printed

F) Jan 12, 1961 - Fourth
meeting - Very discouraging. No
attention paid to my theses or to
Journet's votum

G) Jan 21, 1961 - Fifth meeting
scheduled.

⇒ 12:15 PM - The same day, the
same room.

I just saw the Eminence and
told him what was going on. He
asked me to write a brief scheme of
the things that should be treated. Pro-
nebet has been to see him & tell him
that the Sallang votum was not
much good. Prognebet, as I had
figured right along, and as Mike Le-
clercy told me the other day, had
suggested that Comp make the new

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votum. I must take all the
care in the world with this one, and
I must absolutely drop everything else.
There seems to be a good chance that
the Eminence himself will attend
the next meeting. I certainly hope
that he does. We must not allow
the old man to be hurt at this next
meeting of the full theological
commission.

On my way into the Cardinal's
office this noon I saw Tardini comes
out. He had a heavy cape on and was
all muffled up in a scarf. It will
be a good thing for the Church if
the old grafter resigns as soon as
possible.

I also saw Friedman upstairs.
He seems to have the run of the place.
Obviously there will be more
news of that Institute of St. Pius V
in a short time.

Of course I am very well aware of the fact that my suggestions will probably not bear any fruit. But, for the love of and out of loyalty to Our Lord, I shall make them anyway.

→ O'Boyle and Boland look very good indeed in their petitions.

→ For the new brief schema I shall use the following chapter headings. The first four, I began yesterday afternoon

I 1) De natura Ecclesiae

2) De membris, seu de visibilitate Ecclesiae

3) De consecratione ~~et~~ visibilitate

4) De necessitate Ecclesiae

II - 1) De Episcopis relative ad R. P.

2) De Episcopis " " presbyteris.

⇒ 1/19/61 - Thursday - 10:10 AM -
Room 607 - Pensumato Romano.

After the usual dinner and

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siesta yesterday afternoon, I arose and went to Orvis for the ticket. It had not come back. I took a 64 bus and walked to the Italis office where the general manager was very nice indeed. I can get an outside room on the verandah deck of the Valerius for the minimum rate, saving \$215.00. I took it. I can get 10% off from this if I can find out exactly when the next meeting is to be, so that I may be able to buy a return ticket to Italy. This worked out very well. I always thought I would like to travel in a room with a verandah over the sea.

I came back, had supper, went for a little walk with Lennie and Kelly, and finished my office.

This morning I arose at the usual time. Today is a day off at the Vatican because of the

public consistory, which is going on at this minute. I gave him one of the tickets the Cardinal gave me. I did not bother to go. I can use the time more profitably working on that schema.

As far as I can see now, I would be well advised to set up my arrangement on p 283 in the form of short paragraphs. Only the first section would have to be subdivided.

22 1/20/41 — Friday — 12:15 AM —
Room 607 — Pensjonato Romano.

I went out to the American College for dinner in honor of Rutter. I had a wonderful time with the boys during, before, and after the dinner. I think that I persuaded Hemmick to write some of his memoirs for AEB. If he does it will be a sensation. He has seen more of the Church than any other American of this generation. I did not know that he was a CV man until

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the reunion today.

The dinner was the most expensive I have ever seen. Even the Vatican will not be able to keep up this pace.

I am going to the Chicago house for supper tomorrow (Saturday) night. In the meantime I must write up some part of a schema.

1/20/61 - 12:25 PM - The Room off Inquisition Alley.

I did not sleep very well last night. After Mass I came up here. Seclery let me in. He told me that Ceredet is in town, and that he is staying at the Canadian College.

He also told me that Lattanzi is rewriting his entire votum in the light of the suggestions he received, mine and those of the others. As a result the meeting is put off until Tuesday Jan 24.

The new volume is supposed to be ready by Monday afternoon.

Leclercq also gave me the reports of two of the subcommittees, the one on the truth and on God, and the one on moral. Both look quite good. The one on God carries a long appendix showing that Teilhard definitely contradicted Catholic dogmas. If or since this is so, why do they allow young Catholics around the world to have their faith shaken by hearing Teilhard's writings extolled by so-called "Catholics"?

With this new volume of Sattangi's scheduled for next week, I may not bother to write up a volume at all.

⇒ 1/20/61 — 6:10 P.M. Room 607

Persimot Romans.

By this time we have a new president of the United States. I am

delighted to see a Catholic on the job.
I hope he does well at it.

I came back, had dinner,
and took my rest. Then I started
to work at the theses.

At dinner I learned that
Carpino is the new assessor for the
Conventual Congregation. He was
quite a pleasant fellow in our first
meeting. Tromp gave him a bad time
with that subcommission. I feel that
Tromp will not be very much pleased
to see him around town in such a
powerful post.

On the appointment, however, there
is a certain undesirable feature.
Carpino is an old teacher at the Fater.
He went from there to Archbishop of
Monreale in Sicily. Now he is in
a Cardinalatial post.

The inner circle here lives
on a diet of steady promotion. Most

of them are not at all impressive from an intellectual point of view. Yet the men of this one peninsula, and, to be more accurate, the men of one or two seminaries, seem to have the world by the tail.

They go to foreign lands as diplomats, mixing with and living like the richest of the rich. They occupy archbishoprics or fill-in posts. Then they return and drive around Rome in super oversized chauffeurs driven German cars. And, at the top of the ladder, there is always the big prize.

Of course these men are different from the art-collecting Pope who said: "God has given us the pontificate, let us enjoy it." Individually they seem far better men. Yet I wonder. Is their faith really sincere.

Here we are writing up a volume on the Church. And supposedly sincere

men are actually saying that all the members of the Church are being vivified supernaturally by Our Lord. Here are members of the Church who are obviously in a state of mortal sin. Some of them do not believe Our Lord's message at all.

A few days ago (the 6th) when I was having dinner at Mac Munnough's one of them remarked about the kindly old Tróisteveirín who "has a religion all his own, don't you know." He believes in the Padre Eternus and in St Anthony, but never goes to Mass and pays not attention to the Sacraments. Such a fellow is supposed to be enlightened by Our Lord's life of grace? What nonsense!

As Kennedy goes into office one thinks of the tremendous amount of thought he gave to the selection of his assistants. And then one

things of the crowd called in to
prepare for the Ecumenical Council.
Would procedure like that of the
de Ecclesia subcommission be tolerated
by any other group in the world?

Of course the great need is for
reformation in the Church. The scandal
that is worst today is that of anti-
Catholic doctrine being taught and
published with impunity, indeed,
with the highest praise, within the
Church. That scandal is going to
continue just as long as this scramble
for power and position within the Church
is going on.

The General of the Jebsies, in his
votum, objected to the "careerism"
in the Church. If the Church were not
being divinely maintained by God, that
evil would kill it.

The miracle of the Church consists
precisely in the fact that the faith

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is retained by the good members of the Church (the ones who pay for the German cars and the banquets) by God himself despite the tactics of the leaders who at least appear to be inhuman.

11/21/61 - Saturday - 11:40 AM

The Room off Inquisition Alley.

Supper last night was quite pleasant. We had a champagne (Asti spumante) toast to the new administration. Then, since I was more than usually tired, I went to bed early.

I had a fine sleep and awoke refreshed. I took Lomb, after Mass, up to Seminars and Universities. We met Romeo and thanked him for the article. We saw Stoffa, who was quite cordial for a change. Then we met Cecchetti, who gave back of us a copy of the life of Nehem, who was, among other things, the reporter

for the first Vatican Council.

Afterwards I came over here. They tell me that Kennedy's speech was a masterpiece. Little John took me downtown. Then Seclery came down with two more documents, and we exchanged notes about some of the votes of the American bishops. Some of them must be seen + be believed.

We discussed Rorner's article. He said that everyone is talking about it, but admitted that neither he nor anyone else he knows has actually read the thing.

I brought out the fact, that, from my 31 years of experience as a priest, the worst scandal that can be given comes from allowing a contradiction of Our Lord's teaching + go unanswered. Of that I am absolutely sure.

The people who utter the contradiction

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are usually so incompetent that nothing much can be done about them. The men really at fault are the little people on the make, the Scarafolos and the like. They know better. But they use every incident & forward their own little careers.

It seems that Scarafolo is making himself particularly obnoxious about the Romeo article.

There is a good chance that Romeo may be punished for this, and that there will be in Rome itself a parallel to the Feeny case in Boston.

Incidentally Romeo told me this morning that Ottoviani is hated, literally hated, by many of the men in high posts on the curia. This goes with what I was told by Jim Turch at his apartment. As a matter of fact I think that Counsel

A)
B)

and I are the only American priests who write and who like Ottaviani for doctrinal reasons.

— I would like very much to go through the American bishops. But that is not important. I shall go through as much as I can of Prochbert. Here goes for volume 1

— Abraham Bzovius - O. P.

"De Praestantia, officiis, auctoritate, virtutibus, felicitate, rebusque praecclare gestis Romanorum Pontificum Commentarius."

— Cap 1 — A very valuable list of names of the Church

P. 1

His teaching is that the Eternal Wisdom, by reason of the amplitude of His power over all nations, has the preeminence over the universal

A) Church — "He is the head of the body of the Church" — Col 2

B) Dominus Dei C) Sponsa

D) genus electum, regale sacerdotium
 gens sancta, populus acquisitus
 de tenebris evocatus in admirabile
 lumen Christi

E) Spina e latere dormientis in
 cruce pergenita - etc.

F) Unum coelis regnum quod
 in aeternum non dissipabitur,

Dan 2

G) Una columba, una perfectio,
 Cant 6

H) Unum ovile, John 10

I) Domus Dei, columna et
 firmamentum veritatis I Tim 3

J) Civitas sancta Jerusalem

Apoc 21

K) Una novis Sybura

L) Unum corpus et unus spiritus

M) Cor 10 and 12

P₂ N) Una Ecclesia Catholica

— In chapter 5, pp 32 ff.

Bzovius has a list of writers

who speak of the Pope as the head of
 the Church. There is a very clever use
 of St. Paul in Romans I - *un-*
fides annuntiabitur in universum mundum."
 p. 32.

P69- chapter 7, "Pontifex Romanus,
 Concilio et Coetus Pastorum iure
 divini Praelatus."

Vincentius Syrinensis monebat in
 ipsa Catholica Ecclesia magnopere
 urandum esse "ut id teneamus,
 quod ubique, quod semper, quod
 ab omnibus creditum est. Hoc
 est etenim vere proprius Catholicus,
 quod ipsa vis nominis ratioque
 declarat, quae omnis vere universaliter
 comprehendit. Istud autem ita
 demum fiet, si sequamur univ-
 ersitatem, antiquitatem, consensionem.
 Sequemur autem universalitatem
 hoc modo, si hanc eandem fidem
 veram esse fateamur, quam tota
~~est~~ Universalitas - not
 universitas

per orbem Terrarum confitetur Ecclesia. Antiquitatem vero ita, si ab his nullatenus sensibus recedamus, quos Sanctos Maiores ac Patres nostros celebrasse manifestum est. Consensum quoque item, si in ipsa vetustate, omnium vel pene certe omnium Sacerdotum patres et magistrorum definitiones, sententiasque sectemur.

Bzovius goes on to say — "Ab his tribus fontibus Primatum in universam Ecclesiam Pontifici Romano asserimus. Ab his eisdem omnibus Conciliis superiorum esse non est difficile demonstrare."

— On p 71 He has a great paragraph on the Pope's title of Vicarius Christi.

He has his first statement on a quotation from Chrysostom, which he does not locate in the works of that Saint.

Caput 6 - P R Concilium Austr
pp 72 - 75

9 - Concilium, Dec. Præsum
pp 75 - 77

10 Concilium præfinitum 77-83

11 " Confirmatum 83-92

Here his first arguments are from
Cyprian and Eusebius.

12 - Moderatum et Concilium. 92-95

13 Iudex concilium 95-104

This is quite interesting. His argument
(p. 95) is that the keys were given to
Peter, while the rest of the apostles had
the use of the keys, but not the keys
themselves. Here is his first sentence
"Soli Petrus Christus dixit. Tibi dabo
claves regni coelorum. Itaque
soli Petrus; non alicui Apostolorum
aut discipulorum, dedit et infallibilem
scientiam de rebus Fidei et morem
discernendi et irrefragabilem
potestatem de scitis, extra ipsum

sonitus discernendi, atque quod
 improbum cognovissent reprobandi.
 Id enim claves regni caelorum
 apud sacrae scripturae mysteria
 scientes, significant. Sane ipse
 Christus utrumque enuntiabat,
 cum Serpentes vae ~~etiam~~ aeternum
 denuntiabat [Luc, 10]: quis,
 inquit, taliter clavem scientiae,
 ipsi non introistis, et eos qui
 introibant prohibuistis. Sicut
 clavem scientiae tulerant, cum
 decreta hominum erronea ab his
 quae a mente veritatis proficiscerentur
 discernere, vel contempserunt vel
 etiam neglexerant. Quod vero
 neque ipsi ad usum veri luminis
 introire voluerant, neque alios
 introire cupientes ingredi toler-
 abant, quoniam aditum prohibebant,
 clavem potestatis in manibus
 eorum agnovit; ex qua, pro

Concilio auctoritate, utpote priores
cathedras in Synagogis insidentes
(quod illis ipsis Christus reprobat)
onerabant homines oneribus quae portare
non possunt --- nihil pensi iudicium
et caritatem Dei ducentes."

14 - 105 - 123 - Nec falli
nec fallere potest.

15 - a nemine mortalium iudicari
potest. 123 - 133

16 - A P.R. nulla provocatio 133 - 38

17 - Ad P.R. in causis Fidei Catholicae
provocatio 138 - 74 - Magnificus
documentus.

18 P.R. Apostolici Depositi Servator
174 - 204 - Starts with the words
Petrum Apostolici Senatus Principem

19 P.R. a Christi et a Spiritu Sancto
traditae doctrinae Dictator. 204 - 29

This is a fine dissertation on tradition.
He claims that it is prior with regard
to Scripture, citation, version, amplification.

1/21/61 - 5:10 PM - Room 607 -
Pensione Romano.

I had a very pleasant dinner. After I came up to the room I read Kennedy's speech. It is by far the best inaugural address I have ever read. From a literary point of view, history was made in Washington yesterday.

Then I had a little rest, and I did some reading. There is very much that I want to do. I am determined that I shall have an improved set of themes for the class when I land back in Washington. That is the least I can do. I must also work to see exactly what should be put into the scheme de Ecclesia.

Peypfette's blast against Pius XII is now in *L'Espresso*. Lumb has it. That sort of thing can do great

harm. I must work to present
Our Lord's message as it should be
presented.

Now I must leave + have supper
at the Chicago house. According to
the good old "Roma in Toscana"
my best bet is a CD across the
river.

⇒ 1/22/61 - Sunday - 10:05 PM -
Room 607 - Pensinate Romans.

Last night I took the CD bus
over to the Porta Pinciana. On the way
I was delighted with the antics of the
people who boarded the bus where I
did, just across the river from the St.
Paul book store. They were a jolly lot.

I arrived at the Chicago house at
6:00 PM and the party got under way
a few minutes later. Present were Andy
Sandi, Ernie Primrose, Howard, Egon
George Higgins, and numerous young
priests. We had a good supper and

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good arguments. Kelly from our house was also there. One of the fellows had a car and he drove three of us home about 10 PM.

I did not sleep especially well ~~this~~ last night, so I slept in late this morning. I said Mass and came up to the room.

About noon I was called to the telephone. There was a "Professor Shields" downstairs to see me. He was a big bearded man with the poorest clothes in the world. He may be a madman St. Francis. He has been all over the world, and is now living at the seminary at Aguas-pendentes studying theology privately and teaching French to a couple of students. Bob and I took him to lunch at Alfredo's at St. Peter's. He was quite an experience.

Later Bob and I took the 64

leaves over to the station to attend the
parts for Peter at St. Alphonsus. It was
quite an affair. I saw Tim Champagne
(who also knew about Barney Kernig's
death) Bill Cummings (who is
coming over here next Sunday) Ted
Foley C.P., the Rector of St. Louis U.,
Kilian Healy, O. Carm, Joachim Schmidt,
O. Carm, George Higgins (who is
coming here tomorrow night) and
many others.

That nice Jesuit with the beard (the
one I met previously at the Buses and
at the St. Paul Bookshop) remembered
Shields very well from the old days
at Fordham. He thought Shields was
a saint but said that he had a
yearning for movement and that better-
t he would not stay in a seminary.
Justin Furman was also there. They
are coming again Feb. 5.

After the parts I took Bob + the

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Scoglio di Fuzzio and we had a marvellous dinner. Then we walked down & take the 64 bus back.

On the 64 bus going over we had a conversation with a group of young Italian soldiers from the Alpine corps. They were fine young men.

→ 1/23/61 - Monday - 6:25 PM

Room 607 - Pensimato Romano.

Last night, thank God, I had a wonderful sleep. It was raining after Mass, so I did not go out of the building at all. I wrote 10 letters, + 1) Pa, 2)

Jim Rogers, 3) Maccini, 4) Walt, 5) Julia De Vaux, 6) Pat O'Boyle, 7) Jack King, 8) John McClefferty, 9) Frank Connell, and 10) - I + turn out that there were only nine letters. With God's help I hope to post them tomorrow at the Holy Office.

This morning I had a letter from Jack King. With the letter came a set of proofs for his Feb article. It has caused a sensation over here. It is providential for Rome. His enemies have been attacking him for making trouble. Now it turns out that half a world away the same problem is showing up. McKenzie is even more stupid than the men against whom Rome wrote.

→ 1/24/61 - Tuesday - Feast of St. Timothy,
10:55 AM - The Room off Inquisition
Alley.

Last night Higgins did not show up. It turned out that he thought the dinner was to be tonight. And so it is.

I had a fine sleep last night. I awoke at the usual hour and said Mass. I did not bother with breakfast. Then I went over to

the St. Paul bookshop and bought eight copies of my latest book. I also paid all my previous bills. The total came to 31 dollars. I had the 8 books delivered to the Holy Office where I will give them to the other members of the subcommission this afternoon, if all goes well.

Then I went to see Romeo. He is as happy as a child about the King article. It really takes the old boy off the hook. These people like Isidoro have been accusing him of making trouble. Suddenly he finds himself a hero. He is full of plans for having the article translated.

I did not stay at the Congregation very long. I came to Holy Office and found that my books had already arrived. Federico is going to put them in Tromp's office. He brought me to this office. And he told

me that Schauf is displeased with parts of the Sattangi votum.

I forgot to say that last night I received by special messenger from the Vatican the second version or arrangement of Sattangi's votum. It is not as bad as the first, but it is still a disgrace. I must drag up another set of adnotations. I am afraid that they will be even longer than Sattangi's votum itself.

This morning I told Secler about the King article, knowing that in this way it will circulate around Holy Office and around the curia. Primes is a pleasant fellow, and I hate to see him take a beating in the Church for doing Our Lord's own work.

Now to get down to the business of Sattangi's second votum.

→ The same day, the same room -
12 noon -

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I have just finished a quick review of the votum for mistakes. There are a great many. Saltanji is a very pleasant man. Undoubtedly because of the "great services" he has rendered to the Church in writing the mess (and the previous votum which was even more of a mess) he will die a Cardinal. But definitely he is not a theologian.

When I compare his work with the material found in the "Acta Theologorum qui ad res theologicas - dogmaticas in Concilio Vaticano pertractandas sua studia contulerunt," the comparison is frightful. I guess that I am the only one on the submission who is a theologian in the sense that Perrone and Franzelin were theologians. These others are all men who play with

metaphors.

Now I shall go back to the very important business of looking up the important and necessary points that Fattanzi left out. I have listed what I consider the most necessary truths & submit to the Council on pp 20-26 of the green book.

Initium Schematis Fenton

1) *De Indole et Missione Ecclesiae*

Una et unica vera Ecclesia est regnum supernaturale Dei in Christo. Divinitus formata est ad ut beneficia redemptionis Christi genti humanae in Adam lapsae dentur. Ecclesia seu congregatio fidelium in Christo ~~in terra~~ incipit hic in terra post peccatum Adae. Sub aeconomia Veteris Testamenti per vana studia transiit. Ecclesia Catholica prout a Christi Domino formata

et prout nunc existit est ultimus
 periodus istius Ecclesie Dei in
 terris. Est Ecclesia seu Pignus
 vocatum a ~~Deo~~ Deo e familia
 Adam ~~in~~ per peccatum laesa
 in admirabile luce Christi. Et
 semper apponitur a regno Satanae.

Sic enim modo cum Christo
 coniungitur ut a Sancto Paulo recte
 vocatur Sponsa et Corpus Christi.
 Et, per multos annos, magistri
 et theologi Ecclesie Catholicae
 istam societatem descripserunt et
 definiverunt ut Corpus Mysticum
 Christi. Et eadem Ecclesia in
 Scripturis et in Traditione designatur
 tanquam Civitas, et domus, et
 Templum Dei veritate.

Episcopi et habentur externae
 gloriae Dei Genis et Trini, quae
 in salute hominum per plenitudinem
 Christi invenitur.

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[2) De Visibilitate et de Membris
Ecclesiae Novi Testamenti.]

— Quite obviously I have made something of a mistake here. There should be a chapter on the foundation of the Church of the New Testament by Our Lord.

1/25/61 - Wednesday - 9:55 AM
The Room off Inquisition Alley

After finishing the previous entry I went home, had dinner, and rested until about four. Then I went up to Holy Office. When I landed in Tromp's room, at about 4:45, I found Schaef. We talked and agreed that Sactangi's votum needs a lot of correction. I signed my books and gave them out. The meeting itself started about five minutes late. Tromp was called by the Cardinal at the last minute. All the nine were present, the eight members of the subcommission

and Seeborg.

There was a violent quarrel between Bali and Trump, and Trump was entirely to blame. Probably the fellow means well, but he is just not intellectually honest. He talks continually about Mystici Corporis, and at the meeting he was trying to cover up what is obviously a bad imperfection in it. Bali caught him and even Schaaf chimed in. He has been a tragedy for the commission.

Seeborg, Schaaf and Witte then proceeded with their observations. Witte is a pleasant fellow, but he is just not a competent ecclesiologist. He and Trump are in this together. Witte talked interminably. He, more than anyone else, spoiled the meeting. As usual, Seeborg was totally ineffectual. He has

allowed himself to be used as the tool of Tromp.

This was the fifth meeting of the subcommission. There has never been anything like a poll.

Tromp's vanity is overwhelming. There is some voteism by a Dutchman named Stokhr. Tromp had the stupid audacity to say that this had legal standing because the other Dutchman had only repeated something he said [that is Tromp himself said] at the meeting of the full commission. All other votes were merely "suggestions." The fellow is an ass, but he is just crazy enough to be dangerous.

I made one point which Balis had made before, and another which Sehauf had made before. In the weary hours of listening to Tromp and Witte, I forgot to say

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that the last sentence in this second volume of Lattanzi's is doctrinally inept. I shall send this information in a note to Lattanzi before next Monday.

Tromp insisted that Witte should have a private conference with Lattanzi before the appearance of the scheme in its final form. They are going to meet Sunday because Witte will be busy until that time.

As far as I can see, what Witte wants is a condemnation of what he imagines to be the theory of the ecumenical movement (it is really the ecclesiological theory of the Reformers on the relations between the invisible church and the visible churches). And I think he wants to spoil my own contribution which was the insertion of the passage from Humanism genes.

At about 7:25 I grew sick of the whole thing. I expected myself on the ground that I was expecting an American birthday. I really did think that Ernie Primeau would come with George Higgins. He did not. The meeting broke up immediately after I left.

I walked back to the house and met Higgins just as he was getting out of a cab at the door. We went up to my room, then drove to Galeazzi's where we had a fine dinner, and very pleasant conversation.

Last night I slept very well.

This morning I arose a little earlier than usual. I said Mass and had breakfast. This was the first morning I had been to breakfast for quite a few days.

Then I walked to Holy Office. I was let into the little room (or to be

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more exact, I went to the inside elevator and let myself in. Leclercq came in about half an hour later & reproduce a paper on the machine in the closet. He told me that no directions were given after I left last night. He looks down. He is a nice kid, but strictly a member of the machine.

He told me that Lattanzi's third votum is to be in our hands early next week. And he deplored the personal antagonism manifest in our meetings. According to Leclercq the other subcommittees are quite pleasant. It is a shame that I should have come the 5000 miles only to find myself on the one that is being spoiled by the man who wrote *Mystic's Coupon*.

Schauf just came in. We are going to have dinner together at

one at the Bees. I must not forget this. The date is Tuesday the 31st. Higgins, Supie, and I are having dinner together tonight. And there is some sort of a party tomorrow.

Now to get my observations ready. I shall go back to the green book.

I have made my observations on the Prologues.

As I read chapter 1 I am not at all pleased with it. To take it out of garbled Latin and to put it into clear English, it states that

1 When Our Lord came, He redeemed all men by the Cross

Observation. It is true that all men have been redeemed. But it is no less true that, according to the Scripture, the members of the true Church are in a special sense, redeemed.

* Apoc 5:9 - Sunt verberⁿ quoniam occisus ~~et~~ et redemisti nos

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Deo in sanguine tuo ex omni
tribu et lingua et populo et
natione, et fecisti nos Deo
nostrum regnum et sacerdotes;
et regnabimus super terram.

It is true that the first "nos"
is lacking in Sinaiticus, and is not
considered certain. Yet this does
not in any way change the sense of
the passage.

→ Titus 2:14 Iesu Christi "qui
dedit semetipsum pro nobis, ut
nos redimeret ab omni iniquitate
et mundaret sibi populum
acceptabilem."

→ I Pet 1:18 "scientes quod non
corruptilibus auro vel argento
redempti estis de vana vestra
conversazione patrum traditionum"

→ Luc 24:21 "nos autem sperabamus
quia ipse esset redemptor
Israel."

→ 1/26/61 - 11 AM - The Room off
Inquisition Alley.

The study of this first point from
chapter one took the rest of the
day. I found that the language of
Sattangi is quite bad.

Our Lord redeemed us. He
suffered His redemptive death so
that all might be saved, but as
a matter of fact ~~not~~ some are
not saved. Our Lord made this
clear himself.

Last night I went out with
Higgins and Lupi. We had a very
pleasant time in Lupi's apartment
in a new section off the Via Aurelia
and a wonderful supper at a rest-
aurant on the Via dei Gracchi. I
believe that it was called Il Matro-
colo.

We found that they intend to
run the council itself for about

three months. Consequently most of the stuff will be cut and dried. And as a result our work will be much more important than the work of the commission. Theologian dogmatics in the First Vatican Council. The council should take place in '62 or '63.

If they have to wait for our subcommission, however, the work will wait for some time. Rome was not built in a day, but it would not be built yet if Trump had been on the job.

We had a very interesting talk about what the Church could do if the leaders were chosen with the same care that was expended on the selection of the Kennedy Team. Of course we know that this will never happen. Still, if it did, we could change the world.

And we could save a great many souls.

I had a good sleep last night. This morning I said Mass at the usual time, took no breakfast, and set out for work. On the way I stopped off at the St. Paul bookshop to buy a copy of my book.

Then I landed at the Holy Office and asked to see the Cardinal. He told me that he had been trying to get me Monday and asked if the Sisters at the Pensamato had told me anything about it. Of course they did not give any sign at all. Monday I did not go out of the building at any time. I must see the prefects about this one.

He is quite anxious about the de Ecclesia subcommission. He seemed quite pleased with my observations, (which were duly reported to him

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by Secbery) and he insisted that I write him a report on the Kattani thesis after the third edition comes out.

The old boy's memory seems to be slipping badly. He told me once that he was quite anxious to have me write a judgement on Murray's latest book. He seems to have forgotten it entirely. He said that he was going to take me with him for that audience so that I could give some of my writings to the Pope. He seems to have forgotten all about that. And there are a lot of other things he has forgotten.

There was a time when the old boy's word was as good as his bond. Those days are gone. He is obviously up to his neck in work, and too much of that work is political rather than religious.

BZOVIOUS - C. 20 - PR

Sacrae Scripturae cognitor et
custos - 229 - 35

C 21 - ^{PR} Sacrae Scripturae interpres
235 - 43

C 22 - PR Iudex controversiarum
de Fide 243 - 49

— This one is most interesting.
Bzovius speaks of the various times
the Popes have decided questions,
but he also speaks the controversy
about the Immaculate Conception
and the one about the Congregation
de Auxiliis. — These are the 3
debates, according to Bzovius.

They are all on p. 248

1) Num [the text has "nam"]
liberum hominis arbitrium, a Deo
excitandum et movendum habeat.
necesse praevis Dei influxu quo ad
operationem movetur et determinatur
ut verum dicere possimus Deo et

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confiteri cum Isaia Propheta:

Omnia opera nostra operatus es
in nobis. an sufficiat auxilium
gratiae simul cum voluntate
conspiciam ad operationem virtutis?"

- Dubium 2 - "Num praeuium illud
auxilium quo Deus liberum arbi-
trium excitat et movet, indeter-
minate et indifferenter (ut illi
loquuntur) an vero definitio [sui]
ad opus istud excitet et moveat?"

- Dub. 3 - "Num vis fiat liber
arbitrio, efficiat auxilio a Deo
excitato et ad operationem moti,
ut illud mere possive se habeat
velut quoddam evanescens, quem-
admodum Calvinus et Lutherus ex
illo antecedenti principio Catholicis
male inferebant; an vero suantes
iuxta modum voluntatis illud
Deus excitat et movet, ut et
cooperari possit assentiendo

des excitants atque vocanti, et possit si velit desuati, quemadmodum Patres Tridentini asserunt...?

Bzovius claims that the theologians are awaiting the solution of this one from the Pope Paul V.

249.53

c 23 - PR Conditor Dogmatum

contains the following statement (p. 249)

pp "Aedificatus quotidie usque ad diem iudicii Ecclesia cum quotidie in baptismo animas abluit vel [sic] lapides pretiosi huius caelesti civitatis inseruntur et tum Fidei tum Sacramentorum communione velut glutens quodam compaginantur. "Aedificat perpetuo Christus Ecclesiam"

c 24 - PR Doctor Orbis -

p 250 - "Fide siquidem constructa Ecclesia constat: cum sit (ut ad Hebraeos 10. dicitur) sperandam substantiam rerum; et ideo aedific-

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audi et confirmandi actus
respondet, uterque autem actus
substantiam aedificii respicit.
Sed quoniam Fides donum Dei
est, idcirco Christus sibi attribuit
aedificationem Ecclesiae super
Sedem Apostolicam, dicens: et
super hanc Petrum aedificabo
Ecclesiam meam. Firmare vero
fideles in ambiguitatibus et quest-
ionibus quae circa fidem emergunt,
fluctuantibus, quia ministeriale
opus est Petri et Successoris [ei]
ideo dicitur Petrus et Successoribus
confirmare fratres tuos. Quicquid
enim agit Sedes Apostolica defin-
iendo de fide, nihil aliud est
quam declarare quid sub fide
a Christo dato continetur. Sic
enim confirmat Fratres suos
Auctor fides Christi; condito
dogmatis de fide Petrus, et

non nemo Petri successor Pontifex
Romanus.

~~C. 24 P.R. Doctor Artis 253~~

P 253 — "Aliud est enim
fidei esse authorem, aliud canonem
fidei statueri: valdeque ista inter
se dissident: "Auctor fidei et
auctor canonis fidei." Auctor
fidei Deus, auctor canonis Petrus,
Romanus Pontifex: qui dum fidei
canones condit, non ille rem
aliquam fidei facit quae ante in
se talis non fuit: sed declarat,
definit, decernit rem eam, quae
semper deo authore fidei in se
fuit, quoad nos judicare esse debere,
ne amplius fideles omni vento
circumferentur, sed firmiter
credant id de quo primum
dubitabant."

C. 24 - P.R. Doctor Artis 253-87
This contains the 10 reasons of Campen

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C 25 PR Quidex haereticus et
ultor 287 - 337

This is fantastic. It gives all the
procedures of Popes against heretics
through the centuries. The bull
Exurge Domine, etc.

C 26 PR innocens ab haeresi
336 - 51

1/26/61 - 4:55 PM - Room 607

Perseimato Romano

I stayed rather late at the
office. I wish I had more time
for the Roccaberti. It is magnificent.
If the Lord lets me live to come back
to Rome before and during the Council,
I hope to go through it.

At the moment I shall get
after the Galluzzi thing. We should
have had more time. Tromp waited
all of the end of 1960, and now
we are all rushed and the job
is going to be messed up.

1/24/61 - 10:55 PM. Room 607
 Pensinate Romano

At about seven tonight Lattanzi walked into my room. He was quite excited. He is still smarting from Trump's brutal statement that a passage of his schema was not true. Trump can, as I have found, be very discourteous. If he had simply said that the statement should be changed, he might not have caused all the trouble. As it was, he offended both Balic and Lattanzi very badly. And he let the cat out of the bag with his suggestion that the whole thing be rewritten.

I tried to be as friendly with Lattanzi as I could be. I told him or I told Schaaf, that I considered Trump's notion of a simple rewrite of the Mystic's Copy as the worst

product the subcommission can turn out. I am afraid that I did not bring out to him as strongly as I should the fact that I am convinced that his own text needs a great deal of correction. I did point out that I was not at all in favor of his last statement, the one on the Communion of Saints. He actually admitted that he thinks this to be a group in some way more extensive than the Church.

Anyway I told him that I would be leaving on Feb. 19. And I warned him that he will be at the mercy of Trump if he does not get some one to replace me on the subcommission here in Rome. He is going to get Piolanti. I first brought up the name of Piolanti when I insisted that the

subcommission had been badly damaged when Piolanti was taken off it. Tromp had no business to do that. He wanted me to go to the Council to see about having Piolanti put back on the subcommission, but I refused to do that. After all, I am lucky to be a member myself, and I am going home soon. If I live I hope to be back before too long, but I do not want to get into any serious trouble over here. And, thanks to the carelessness in selecting the personnel and thanks to Tromp's temper, we are in bad trouble now.

While Sattangz was here Spodafora came in. They are great friends. And they were talking about the King article.

With what I have seen about the Ruffini votum, the Ruffini number of Quinitas, the Ruffini

gong at the Soteran, and at the Congregation, it is quite obvious that a movement is on to hurt the Biblical Institute. Sattangzi said openly that the Modernism of 50 years ago was an affair of the secular priests (Murri and Saisy,) while that of the 60's is an affair of the religious who are working against the seculars.

Of course it is silly + thing of things in that light. It is true that Murri + Saisy were seculars, but Tyrrell was a Jesuit and Willie Sullivan was a Paulist. Furthermore Emmanuel Bachis was made + leave the Jesuit and was persecuted by the Jesuits all his life thereafter because of his loyalty + St. Pius X and the faith of Jesus & Christ.

Sattangzi is going + tries to Piolet's

& the Cardinal, and T. Cousins. There is certainly one whole of a fight shaping up.

It all could have been avoided if Trump had been decent at the first meeting of the subcommission, the one held Oct. 28. The group has been under a cloud ever since.

I hope the Cardinal manages to straighten this one out. If he fails to do so, we are in for a rather humiliating time when the second meeting of the full commission comes around in less than three weeks.

Supper tonight was very pleasant. Life on the theological commission is never dull at any rate.

1/27/61 - Friday - 11:30 P.M.
The Room off Inquisition Alley.
I had a good sleep last night. I awoke refreshed. After Mass, at which I remembered Mother

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especially, because this is her birthday. I went up and finished my letters. I have three, one to Pa, one to John Whaler, and one to Maria.

Then I went up to the Congregation to see Romeo. I asked him if he could do anything about having the "CC" translated into Italian. He was all tears and discouragement. He told me, for no apparent reason, that I was hated and calumniated in the U.S. more than I knew. He said that he and Cecchetti were taking care of me in the Congregation. He was wild about the state of the world, etc. And I told him that what makes me rich is not the distinctions of the liberal Catholics. I expect that. After all, I read history. But what utterly disgusts me is the cowardice of the men who claim to be working for the

faith but who are, as a matter of fact, only working + gain promotion and money for themselves. And, from the way he talked, I am afraid that Vagnozzi is one of these.

After all, when he wanted his nephew admitted + (U), Vagnozzi come to me and begged me to do it. I got him in at the University and put him on his feet. I landed him the job at the orphanage. Now I am sort of a person non grata because I have enemies. The fact that I made those enemies by defending the faith and by defending his patron makes no difference.

This morning's performance at the Congregation disgusted me thoroughly. I certainly shall not bother to go there again until just before I leave, if indeed I

bother them.

Incidentally I found out that Bandas paid for the translation of his book into Italian. The fellow must have thrown away thousands of dollars over here. From now on they will not get a cent from me. And I shall certainly put in a bid for something.

Romeo's performance this morning was not particularly pleasing. He is too discouraged. But, for that matter, I am quite discouraged myself.

Romeo made one remark to which I must make a great "Amn." He said that, where the faith is gone, there is no such thing as justice.

Of course that is perfectly true as far as the infused virtue of justice is concerned. But I must not allow myself to forget that

even the most mendacious liberal Catholic is obligated by the laws of justice, and that people like Cardinals, bishops, and delegates have no excuse for violating justice. Neither has the Pope. After all he could straighten all this mess out in a short time if he really wanted to. And he is the only one who can. The rest of them, especially the gang here in the ruins, are absolutely hopeless.

It is interesting to note that two individuals over here have spoken of the frightful hatred against me both here and in America. Di Meglio said that my appointment had stirred up all sorts of objections and adverse comments, both here and from America. Pomes said that I was not aware of the hatred

and calumny against me in the States. And, when I think of it, several years ago, when Balis mentioned me in an article in the Osservatore Romano, he told me that he had been called down by some of the biggest men in Rome.

The only name I am sure of is that of Spellman. Di Meglio said that he was one of those who had protested against my appointment as a member of the theological commission.

Apparently he was not one of the enemies to whom Rome referred.

This is some situation in the Church of the living God. It is being seen by vain, money-hungry cowards who are afraid of the manifest opponents of the true faith within the ranks.

Now, as far as I am concerned, I shall simply go ahead doing

what I have been doing. I shall try & sewe our road a little better. I really believe in Him. I really want to love him. If these others turn against His teaching, I rejoice that they turn against me. I would hate to have individuals like that for me or even neutral in my regard.

As I was finishing this, Eserts came in with Alfreds and the other ones. They were bringing a lot of journals (hand-written account books) into the closet off this room. After they came out we had a little talk, with the two laymen looking on and listening. We agreed that we had both made sacrifices & become priests, and that the disgrace and the danger of the Roman Church is to be found in the fact that many of the priests here are priests & improve their own social position. When they arrive, they are

men without faith and without honor.

Now to get on with Bygonius.

I am afraid that the old boy's argument for the popes is a bit overdone. And this sort of thing may have been the reason why some Protestants remained outside. They could always see this kind of argument; they take a look at Alexander VI or Pius XI.

→ 27 - 351 - 60 - PR impollutes^{sc.} segregates a peccatoribus, se, a communione haereticorum, incommunitates. - There is a statement by Paul V, June 28, 1617, to the Babylonians who were suspected of Nestorianism. It is terrific. There can be no doubt whatsoever that the mentality of John XXIII is not that of his great predecessor.

P. 251 The words of Paul V
"Oportet si desideraverint"

et per dies nolis persuademus,
 vere, rite, ac stabiliter vos ad
 Sanctam Romanam Ecclesiam Matrem
 vestram adiungere; et ab ipsa in
 gremio suo, ut vehementer optat,
 amanter recipi, vos facietis. Primum
 ut desertis verbis clavis et apertis
 confiteamini unam esse in Christo
 Deo et homine, cum duabus
 naturis subsistentiam, et illam esse
 divinam: quam unitatem subsistentiam
 et personae credere profiteamini ad
 sensum Sanctae Romanae, Catholicae
 et Apostolicae Ecclesiae: ~~sicut~~ sicut
 etiam quod Beatissima Virgo vere
 sit Mater Dei. Alterum quod
 facere debetis est ut declinetis
 agnovisse errores quibus implicati
 longo tempore habiti estis Nestor-
 iani; ideoque anathematizare
 Nestorium et Theodorum, omnes
 alios haereticos a Patribus damnatos,

praecipue in Ephesina, Chalcedon-
ensi, et Quinta et Sexta universal-
ibus Synodis. Quorum perditorum
haereticorum nomina et doctrinam
necesse est ut ex vestris libris
abradatis, neque de his omnibus
per authenticis documentis in scriptis
certiores ~~faciamus~~ faciat. Quae
omnia, ut perfeceritis, ut
confidemus: firma et constituta
sint vestra cum Sancta Romana
Ecclesia unitas atque communio."

— This is Bzovius, not Paul II

— "Tom execrandi fuerunt semper
in Ecclesia hi qui a fide Orthodoxa
vel ab obedientia Apostolica declin-
assent, ut neque cibum cum eis
sumere, neque Ave illis in com-
muni dicere, neque commisceri eis in
aliquo negotio, ex praescripto
Apostolico tolerarent; sed
anathema maranatha illis

dicerent hi qui in unitate Fidei
sub uno Pastore Christi Vicari
contessarent."

The old boy does not seem
to mention Liberius & Honorius in
this one.

c-28- RP [this time it is RP
instead of the usual PR] Tebroum
censur - 360-80 - This
contains some acts of the SC of
the Index, one of them signed by
Cardinal Bellarmine. There is a
lot here on the book of Mark Anthony
de Domenis

c-29- RP Artistes sacrum
(they defended the liturgy) 380-87
c. 30- PR ~~Clariger~~ ~~collation~~
caelorum - 387-98

This contains a document of Paul
V, March 21, 1616 "Pastorale
RP Vigilantis" - n 3. "Item
excommunication et anathematization

omnes Piratas, Corsarios, ac
 Satrunculos maritimos dis-
 currentes Mare nostrum, prae-
 cipue a Monte Argentario usque
 ad Terracynam, ac omnes eorum
 fautores, receptatores et defensores."

22 1/27/61 - 10:05 PM - Room
 607 - Pensamento Romano.

After finishing the previous entry
 I walked back to the house. Old
 Paul V surely taught me the origins
 of the word "corsairs." Evidently they
 had a good many of them in the early
 17th century. Old Paul did not
 approve of them, but he was especial-
 ly opposed to the ones operating off his shores
 and eating up his revenues.

I had a very pleasant dinner. Then
 I rested for a while. Then I went
 out, visited Santa Susanna, the
 American College, my barber shop,
 the pen shop, and then some

home. It was a very interesting afternoon.

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At South Suseanna Cunningham was putting away the stuff from the bazaar. I walked from there + the Canadian College where I met Bissonnette, who is all worked up about the Rome articles. He says that things are bad with the scripture men in their comments. Remembering that dispute of Congo I met at the Fraternite a few years ago, I could well understand. He said that all the jabbies at the Isueg and at the Biblican are working to see what they can find wrong with the Rome article. He was astonished and delighted + bawled about the King article. He thinks that under the circumstances the Holy See will have to do something.

Frankly I doubt it. The "great minds" will find some way of

covering the whole mess and of quietly executing Rome.

I walked from the Canadian College to Hermit's Street just as I did in the old days to see Marcus Martough. I had a very pleasant fifteen minutes with Joe Emmenegger. He told me that he is quitting this spring. This will be a great loss for the college.

He was quite perturbed about the Rome article. Actually Bissonnette brought it up at The Canadian and I brought it up at Hermit's Street. Yet Joe was just as interested. He is convinced that something must be done about this attack on the faith by the scripture "scholars." Yet, at first, he did not realize that these people are dirty. They are not serious research men. They are not trying to do the work to

which the Church has assigned them.

They do not argue or reason. They try to defame and destroy the men who contradict them. To my mind the Rome article is much more effective than the King one.

Incidentally Bissone (I have spelled his name in three different ways in this one entry) told me that he had heard the scripture "scholars" boast "We have destroyed the Old Testament. Now we shall start on the New," long before Rome called attention to it in his article.

I had a good haircut on the Via della Mercede, bought a couple of pens on the Via S. Claudio, and took the 64 bus home.

Supper was quite pleasant.

There was no mail tonight. This noon I heard from Maurice and from

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Frank Marks, Both letters cheered me up. With what is going on over here, I certainly need some cheering up.

I have decided that I shall not write + Sattanzi this time. He says that he is going + take my advice about the replacement and the re-ordering of the chapters. I have not said anything about the mistakes in his last sentence. He is unfortunate enough to represent the Communion of Saints as more extensive than the Church itself. I told him about the teaching on this subject by Netter and by Patomus. Unfortunately there is no one else over here with a knowledge of scholastic ecclesiology. And Sattanzi wants a history of it.

With the help of God I shall spend

all the time I can between now and Feb. 18 on Rocaberti.

It seems that Audet has been spending hours every day reading the volumes of the vote of the bishops. Bissonnette is going to try to obtain permission to keep a set of them over at the Concordia College.

Maurice is as bad as Lorene. He is still all worked up about Philly.

⇒ 1/28/61 - Saturday - 10:25 AM

The Room off Inquisition Alley.

I had a fine sleep last night.

This morning I arose at the usual time, said Mass, took no breakfast, and went to work. I went through the Holy Office with Leclercq and down to the Room off Inquisition Alley. And here I am.

The talk is still about the Romeo article. Leclercq says that they (whomever "they" are) say that Romeo was

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too personal, especially in his footnotes. The old boy is certainly in trouble. No one seems to pay any attention to the fact that heresy is being taught in the Catholic schools and that the faith is being taken away from Catholic students. What is bad about the Romeo article is that it may hurt someone's career in the Church. That is the definite tragedy.

Leclercq is going to bring me the Brialmont's volume sometime this morning. It will be interesting in the extreme. And they are going to reprint my 76 theses for the general communion. This should be somewhat interesting.

Furthermore they want me to draw up a volume on the necessity of the Church for salvation. I may fool them and write a volume on

the first three points (excluding the one on the Communion of Saints).

Both Lattanzi and Tromp are very far off the mark on this one.

It seems that yesterday's Osservatore Romano carries an article by Bea in which he again comes out with his silly teaching on the members of the Church.

I told Secler how he had already made a fool of himself in the USA by propounding the same sort of teaching.

Now to the business of the 76
theses

LDS

ATLANTA

100-100000
 100-100000
 100-100000
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Masson

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LIRE

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Massarani - Torino

SISTEMA METRICO DECIMALE

MISURE DI LUNGHEZZA

1) L'unità delle misure di lunghezza è il metro (m.), lunghezza uguale a quella di una sbarra di platino, costruita nel 1799 dalla commissione francese di pesi e misure, e depositata al osservatorio di Arti e Mestieri a Parigi.

2) MULTIPLI DEL METRO

decametro	= m.	10	dam.
ettometro	= m.	100	hm.
chilometro	= m.	1.000	km.
miriometro	= m.	10.000	Mm.

3) SOTTOMULTIPLI DEL METRO

decimetro	= m.	0,1	dm.
centimetro	= m.	0,01	cm.
millimetro	= m.	0,001	mm.

MISURE AGRARIE

ettaro	=	metro quadrato	ca
Ara	=	decametro quadrato	a
Ettara	=	ettometro quadrato	ha

MISURE DI CAPACITÀ

1) L'unità delle misure di capacità è il litro (l.), cioè la capacità di un decimetro cubo.

2) MULTIPLI DEL LITRO

decalitro	=	l.	10	=	10 dm ³	dal
ettolitro	=	l.	100	=	100 dm ³	hl
chilolitro	=	l.	1.000	=	1 m ³	kl
miriolitro	=	l.	10.000	=	10 m ³	Al

3) SOTTOMULTIPLI DEL LITRO

decilitro	=	l.	0,1	=	100 cm ³	dl
centilitro	=	l.	0,01	=	10 cm ³	cl
millilitro	=	l.	0,001	=	1 cm ³	ml

MISURE DI SUPERFICIE

1) L'unità delle misure di superficie è il metro quadrato (m²), cioè il quadrato avente il lato di un metro.

2) MULTIPLI DEL METRO QUADRATO

decametro ²	= m ²	100	dam ²
ettometro ²	= m ²	10.000	hm ²
chilometro ²	= m ²	1.000.000	km ²
miriometro ²	= m ²	100.000.000	Mm ²

3) SOTTOMULTIPLI DEL METRO QUADRATO

decimetro ²	= m ²	0,01	dam ²
centimetro ²	= m ²	0,0001	cm ²
millimetro ²	= m ²	0,000001	mm ²

MISURE DI VOLUME

1) L'unità delle misure di volume è il metro cubo (m³), cioè il cubo avente lo spigolo di un metro.

2) MULTIPLI DEL METRO CUBO

decametro ³	= m ³	1.000	dam ³
ettometro ³	= m ³	1.000.000	hm ³
chilometro ³	= m ³	1.000.000.000	km ³
miriometro ³	= m ³	1.000.000.000.000	Mm ³

3) SOTTOMULTIPLI DEL METRO CUBO

decimetro ³	= m ³	0,001	dm ³
centimetro ³	= m ³	0,000001	cm ³
millimetro ³	= m ³	0,000000001	mm ³

MISURE DI PESO

1) L'unità delle misure di peso è il grammo (g.), cioè il peso di un centimetro cubo di acqua distillata, alla temperatura di quattro gradi centigradi sopra zero.

2) MULTIPLI DEL GRAMMO

decagrammo	=	g.	10	=	10 cm ³	dag.
ettogrammo	=	g.	100	=	100 cm ³	hg.
chilogrammo	=	g.	1.000	=	1 dm ³	kg.
miriogrammo	=	g.	10	=	10 dm ³	Mg.
quintale	=	kg.	100	=	100 dm ³	Q.
tonnellata	=	kg.	1.000	=	1 m ³	T.

3) SOTTOMULTIPLI DEL GRAMMO

decigrammo	=	g.	0,1	=	100 mm ³	dg.
centigrammo	=	g.	0,01	=	10 mm ³	cg.
milligrammo	=	g.	0,001	=	1 mm ³	mg.